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RESERVE
STORAGE

THE
MISSIONARY HERALD.

VOL. XCVI.—OCTOBER, 1900.—No. X.

WE have no words in which to express fittingly our sorrow as we chronicle the fact that two despatches received from China, on September 8, seem to destroy the hope, until then entertained, that our **The Shansi Mission.** missionaries in the province of Shansi might have escaped from the peril in which they were known to be placed. At Taiku were Rev. and Mrs. Dwight H. Clapp, Rev. George L. Williams, Rev. Francis W. Davis, Miss Rowena Bird, and Miss Mary L. Partridge; and at Fen-cho-fu, Rev. and Mrs. Charles W. Price (with one child), Rev. and Mrs. Ernest R. Atwater (with two children). No word had been received from these missionaries since the middle of May, but as their stations were more than three hundred miles west of Peking, it was to be expected that all communications would be interrupted. Repeated reports had been received of the massacre of missionaries at Tai-yuan-fu, the capital city of the province of Shansi, but there was no reason to suppose that our brethren were there, and it did not seem unreasonable to hope that they might escape the storm. But the despatches referred to seem to destroy this hope. Dr. Porter, who is at Taku, telegraphs that a teacher from Fen-cho-fu had arrived there, bringing information of a massacre at Taiku on July 31, and at Fen-cho-fu on August 15. The implication is that all our missionaries there were slain. We can only bow in silent grief over such a message. The blow is stunning, and we cry to God for his sustaining grace to be given to the kindred of these martyred ones and to their comrades in neighboring missions, and to our Board and our churches that will be deeply afflicted. Rev. and Mrs. I. J. Atwood, M.D., Mrs. G. L. Williams, and Mrs. F. W. Davis, and their families, of the Shansi Mission, are now on furlough in this country. They will be especially remembered in the prayers of Christians. We shall not attempt, this month, to give anything like a memorial of those whom we fear have fallen in death. In a later issue this may be done. We need not weep for them. In the noble army of martyrs, these who have gone up from Shansi will form a full and glorious cohort, ever praising Him whom they followed both in life and death. It is for us, with such courage as God shall give us, to carry on the work for which they died.

THERE is nothing definite to add to our previous reports from Pao-ting-fu, though there have been numerous repetitions of the state-
From Pao-ting-fu. ment that our three missionaries at that station have been massacred. While there is every reason to fear that this is a fact, we have no confirmation of these rumors emanating from Pao-ting-fu.

NEVER has a verse of scripture seemed more precious than the one received at the Missionary Rooms, August 25, by cable from China, assuring us that twenty-five missionaries of the Board at Peking, with eleven children, from whom nothing had been heard for seventy-three days, and whom most believed to be dead, were alive and well. The verse which came by cable was Psalm 124:7: "Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped." It was a day when we much wished to hear the Hallelujah Chorus sung. We await with intense interest the reports of the experiences of our brethren and sisters while they were besieged with the legations at Peking. So far as we know at this time of writing, September 12, none of them have left Peking.

To all *new* subscribers for the *Missionary Herald* for the year 1901, the remaining numbers for the present year, 1900, will be sent free. Will not many of our friends present this offer to those who are not now subscribers? Our magazine was never receiving more hearty commendations than of late. Specimen copies will be forwarded to all applicants.

ON one of our advertising pages will be found statements as to entertainment at the annual meeting of the Board at St. Louis, and also as to reduced rates of fare on the railroads. The meeting promises, for various reasons, to be one of special interest. Let it not be forgotten in the prayers of those who are not able to attend.

IT is a remarkable collection of testimonials which we are able to bring together on another page, from statesmen of high rank and unquestioned ability and integrity, concerning the character of missionaries, and the value of missionary work in China. It is, perhaps, too much to expect that testimony, even from these eminent men who are thoroughly familiar with affairs in China, will silence the flip-pant utterances of those who have never seen so much as the borders of the Celestial Empire, but they will assure all candid readers that the work accomplished in that empire by Christian missions is worthy of all praise.

WE are glad to find, in a number of newspapers, vigorous denunciations of the correspondents, having their center chiefly at Shanghai, who have forwarded shocking details of massacres which never occurred, and which are purely inventions on the part of the reporters. The correspondents of the papers that have abetted the publication of these manufactured stories are deserving of the atrocious treatment which they have falsely described others as enduring. The truth is, that no reliable details of bodily cruelties inflicted upon missionaries of the American Board, or of any other Board, so far as we learn, have been received in this country. What *may* have taken place, we cannot tell, but it is most wicked to present the imaginings of reporters as if they were facts.

THIS will record for the readers of the *Missionary Herald* the receipts **Financial.** for August and for the twelve months of the year. We invite attention to the story.

	August, 1899.	August, 1900.
Donations	\$86,298.65	\$86,165.06
Donations for the debt	11,650.65	404.00
Legacies	10,036.74	43,142.98
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	\$107,986.04	\$129,712.04
	12 mos., 1899.	12 mos., 1900.
Donations	\$517,794.52	\$563,491.15
Donations for the debt	13,002.33	1,272.80
Legacies	102,219.95	154,883.69
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	\$633,016.80	\$719,647.64

Increase in donations for twelve months, \$45,696.63; decrease for the debt, \$11,729.53; increase in legacies, \$52,663.74; net increase, \$86,630.84.

It will be seen that the increase in legacies has been marked. The increase in donations from churches and individuals is also encouraging, only that quite a portion of it is in the form of "specials," that is, gifts used according to the exact will of the donor, but not aiding us in meeting the pledged obligations. The Board makes its appropriations each year to the missions, and the greatest help that can be given to the Board is to make all gifts in such form as to meet these obligations. The fiscal year is now closed, but let it be remembered that the work is still going on the same, and the needs are great for enlarged gifts. The very turmoil of nations, including war, famine, pestilence, rebellion, and massacre, to some seems to weigh against missionary work, but to the Christian it is a challenge to faith which must be answered with a deeper consecration.

WE hear quite frequently in these days of broken wills — broken because of some technicality, so that the purpose of the testator is defeated. And in many cases, where the will is finally sustained after a contest, **Broken Wills.** the expenses have greatly reduced the amount bequeathed.

For those who wish to make bequests to missions there is a sure way of avoiding all this peril, even in cases where the donor needs the income of his or her property during life. Let the sum be given at once to the missionary board it is desired to aid, taking its written agreement to pay semi-annually to the donor during life an amount equal to a reasonable rate of interest. No security could be better, and there can be no liability of contest or cost in the final settlement. This plan is commending itself more and more to prudent people who are friends of missions and who wish ultimately to leave some of their property for missions. Write to the Treasurer of the American Board, Frank H. Wiggin, 14 Beacon St., Boston, for full details of the plan.

THE second message which apparently came directly from our missionaries in Peking, though forwarded by Minister Conger, was a call for aid for the native Christians whose homes and property have been destroyed. No details, of course, are at hand, but when it is remembered that so many of the native Christians took refuge in Peking, coming from the districts roundabout, and that all sources of income for them must be cut off, it will be readily understood that there is great need of assistance. Are we not glad that they are alive, and that we can assist them? These poor saints have been faithful at the cost of everything they possess, and they need something more than our sympathy and our prayers—our substantial gifts. Are there not many who would be glad to make gifts for these native Christians as a thankoffering for the marvelous release of our brethren who were shut up in Peking? Probably the sum needed will not be large, but something should be sent at once. We are glad to report that over \$1,200 have already been received by the Treasurer of the Board for this purpose.

WE count it a very happy circumstance that the article relating to Dr. Hamlin, on another page, should be written by the son of Dr. William G. Schauffler, Dr. Hamlin's old and loved associate in mission work in Turkey. The younger Dr. Schauffler, now engaged so efficiently in mission work in New York City, grew up as a lad in familiar association with Dr. Hamlin, in the midst of missionary work in Constantinople, and his tribute to his own and his father's friend will be welcomed by our readers.

AN article in the *Allgemeine Missions Zeitschrift* for May last has an elaborate review of evangelical missions in China, with detailed statistical tables. Connected with forty missionary societies there were 1,099 missionaries ordained and unordained, 750 wives of missionaries, 713 unmarried women, and 183 physicians (59 of them women), making a total of 2,745 foreign workers, men and women. Working with these there were 5,206 native laborers. These statistics were taken prior to the massacres, and represent the work at the beginning of the present year. The number of Protestant communicants is given as 99,281, while if catechumens were included, the adherents would be about 250,000. In 1888 the Roman Catholics reckoned 495,000 adherents in China, but within recent years they have been claiming 1,100,000.

LORD SALISBURY, the British premier, has put into a single sentence a slur which some politicians and many critics of missions will be sure to use for a long time. "First the missionary, then the consul, then the gunboat." Among the numerous and sufficient replies which have been made to the implied censure, no one strikes us as neater than the single sentence of ex-President Benjamin Harrison in *The Review of the Republic*: "If the sequence suggested by Lord Salisbury were true, the reflection would not be upon the missionaries but upon the premiers."

**Aid for Sufferers
in China.**

**In Memory of
Dr. Hamlin.**

**Missionary Statistics
of China**

Who is Responsible?

NOTHING has been more impressive in the late military and political action of the allied powers in China than the part taken by Japan. We can use no other word than to call it magnificent. She has stood side by side with the great nations of the western world, prompt to do her part, bold without arrogance, quick but not heady, while her soldiers have been brave and steadfast and her generals able and resourceful. Altogether her bearing has been worthy of a great nation. We cannot help drawing a lesson here in connection with the mooted question as to the propriety of interference in the affairs of a nation by outsiders. Less than fifty years ago Japan barricaded her doors against all outside influences. She would not have one of the hated foreigners so much as step foot within her borders; but first Commodore Perry, and after him the missionaries, entered, though unwelcomed. The next two or three decades witnessed the killing of foreign officials and the bitter persecution of Christian converts. But the "interference," though at first so hotly resented, came little by little to be recognized as humane and benevolent in its purpose, and because of this interference, Japan has renounced her seclusion and stepped out among the nations as their sister and peer. There cannot be an intelligent Japanese statesman who does not recognize the vast blessings brought to his country by the gentle yet firm intervention in their affairs by the civil and religious agencies which at the first were so vigorously repelled. And what has happened in Japan within less than fifty years may happen in China within the next half-century.

THE slave trade is still a very real thing in Africa, especially in the Portuguese districts. Mr. Stover, of Bailundu, reports that on June 29 a caravan belonging to the Captain General of Bihe passed by their station, and in the caravan were more than fifty slaves, who had been taken from the Luba Country. Some of these slaves were bound with cords, but the greater number were free from shackles and carried nothing but a parcel of food. A few were ill and broken down, but the others seemed well cared for. Mr. Stover says that it would be unprofitable to their owners to allow them to pine away or die from lack of care. Nevertheless, these slaves have been torn from their homes, and are to be sold to hard service, never to return to their kindred.

OFFICIALS of missionary boards are often amazed at the readiness with which many good people in America accept the plausible statement of some foreigner who, without proper credentials, appeals for aid for missionary or charitable work abroad. Just now there is a person from India, who claims to be a prince, soliciting funds from the benevolent, and, strange to say, apparently securing what he seeks. What few testimonials he has from missionaries in India, papers which do not cover the case as he states it, were recalled long since, and the man is denounced as a fraud. The only safe way for friends to pursue when thus solicited, is to apply to the missionary organizations doing work in the country from whence the applicant professes to come, and have the case carefully looked into.

Japan and "Interference."

Slavery in West Africa.

A Fraud from India.

MANY cheering items are reaching us from Japan indicating a quickened religious life in many quarters. Six young men and eleven young women were baptized and received into the Doshisha church on the last **From Japan.** Sabbath in June. From the mission theological school at Kyoto, four men were recently graduated, with promise of much usefulness. The mission is calling with great earnestness for additional helpers, and they foresee that disastrous contraction is inevitable unless additional missionaries are sent from America. It is hoped that temporary help may be secured from some of the missionaries who are compelled to leave China. Of course they have not the Japanese language, but there are some forms of work in which they can engage for a time, releasing those who can speak the Japanese language for evangelistic work.

THE celebrated John Scudder, M.D., who went as medical missionary of the American Board to Ceylon in 1819, had seven sons who followed him as missionaries, five of them connected with the American Board **The Scudders.** — Henry Martyn, William W., Joseph, Ezekiel C., Jared W. These all, with two sisters, were connected with the Arcot Mission, prior to its transference, in 1857, to the Reformed (Dutch) Board of Missions. In 1861, another son joined the Arcot Mission, bearing his father's name, and being also an ordained physician. These brothers are said to have given more than 250 years of service to missionary work in India. These facts are brought to mind by the report of the death of the second Rev. John Scudder, M.D., which event occurred at Kodikanal on May 23 last. He was a man of quiet bearing, but of great wisdom and efficiency, and the mission which mourns his loss speaks of his nearly forty years of labor as of greatest value.

It is refreshing to read in the letter of Dr. Porter, given on another page, that the native Christians of Pang-Chuang, North China, did not skulk away or hide their light after the missionaries had departed. **Christian Courage.** Their sorrow over their departure was most genuine, yet the presence of the foreigners could not have aided, but would probably have the more imperilled these Christians. Nevertheless, amid their perils, which were most real, with Boxers all about them, forty of the native Christians of this village of Pang-Chuang met for service on the Sunday after the foreigners had left, and together bowed in prayer and praise to the living God.

WE are sorry to be obliged to report that an attack of African fever has compelled the return to America of Miss Margaret Melville, of Chisamba. Her sickness was for a time very severe, and the loss to the **A Loss in West Africa.** mission by her departure is keenly felt. It is convincing evidence of the hold which mission work in our West African Mission has gained upon the affections of the native people, that during Miss Melville's sickness the chief of Ciyuka, living many miles from Chisamba station, sent a special messenger every day for nearly two weeks to inquire as to her condition.

WE are able to give, this month, photographs of two of our new missionaries who have recently sailed, one for India, and the other for Turkey.

New Missionaries. Rev. William Hazen belongs to a family well known in missionary circles, a nephew of the late Rev. Dr. Allen Hazen of the Marathi Mission. Mr. Hazen was born in Jericho Center, Vt., in 1870, and was graduated from the University of Vermont in 1893, and from Hartford Theological Seminary in 1897. For over two years he was pastor of the Congregational church of Sherburne, Vt., and subsequently, until the time of his appointment as missionary, he pursued a post graduate course in the Yale Divinity School. From the beginning he has had at heart missionary service, and he sailed July last to join the Marathi Mission. He will probably be located, for a time at least, at Sholapur, in the place made vacant more than a year since by the death of Rev. Charles Harding.



REV. WILLIAM HAZEN.



MISS G. M. MCLAREN.

Miss Grisell M. McLaren was born in Scotland, but most of her life has been spent in Ohio. Her college course was taken at Lake Erie Seminary and Mt. Holyoke College, from which she graduated in 1898. Subsequently she was engaged in Christian Association work at Holyoke, Mass., and afterwards in connection with the training school for Christian workers in New York city. She sailed August 18, to join the Eastern Turkey Mission at Van, where her help is greatly needed. The place of Miss Katherine B. Frazer, who was about to return to Van last year when death overtook her, has never been filled, except temporarily, and Miss McLaren goes to that place. The letters of Dr.

Raynolds and Dr. Ussher, on another page, bring most delightful evidence of the deep and, we trust, permanent work which is progressing in and about that easternmost station of our Eastern Turkey Mission. Already there is hopeful progress towards the reformation of the old national church, which is strictly in the line of the original design of our missions in Turkey.

THE newspapers have published some reports of disturbances connected with the holding of a Christian Endeavor Convention in Zaragossa, Spain, when Dr. F. E. Clark was there. It seems that three or four influential daily papers of Zaragossa broke out with unexampled fury in attacks upon this Protestant movement, and the press of the northern provinces and Madrid joined in the assault, demanding that the governor should forbid the meetings. Nevertheless the convention was held, and was a great success; quite beyond their expectations, as Mr. Gulick reports. The hostile newspapers quite overdid the matter. "Never before," writes Mr. Gulick, "has the work that we are doing been so announced and proclaimed and, in spite of their own efforts, extolled, and all this by those who were doing their best to do us ill."

A NEW form of service has been required of missionaries in Japan in the care of refugees from China. So many missionaries and others are arriving at Kobe that it has been necessary to keep an open house. **Refugees in China.** Dr. Pettee writes of it as "a continuous club, on the family plan." This aid to the exiles has been cheerfully offered and has proved a great relief. Within a fortnight after the "club" was opened, July 12, exactly 100 names were registered, and of these about two-thirds were refugees from China. Not long after this, the number had increased to over 250.

WHILE it was to be expected that those who have no convictions as to the truthfulness or authority of the Christian religion should make the disturbances in China an occasion for assault upon missionary work as needless and impertinent, it is pleasant to notice how widely the better class of papers and magazines are answering the slurs that others are making, and are defending the character and work of the missionaries. We are inclined to think that public attention has been so turned to affairs in the East, China being in the forefront, that the conviction will be deepened among intelligent people of all creeds and of no creed, that among the beneficent forces which must work for the regeneration of China will be the proclamation of the Christian faith within its borders. She is powerless to save herself. A new power must come in. That power is the Gospel.

REPEATED calls are coming from our mission fields for sets of Providence Bible Lesson pictures, or similar publications. Sets, or even separate numbers, for any previous year will be gladly received at our Mission Rooms and sent abroad, where they will be greatly prized.

PRESIDENT CYRUS HAMLIN, D. D., LL. D.

BY REV. A. F. SCHAUFFLER, D. D., NEW YORK.

IN the early days of the Turkish missions there were at Constantinople five missionaries of preëminent ability. They were Drs. Goodell, Riggs, Dwight, Hamlin, and Schauffler. Each in his line would have been a marked man in any community. Dr. Dwight was a man of great devotion, whose heart burned with love to those for whom he labored, and whose joy it was to spend and be spent in their behalf. Drs. Goodell and Riggs were both



PRESIDENT CYRUS HAMLIN.

known chiefly as translators of the scripture and linguists of a high order. Dr. Schauffler also was linguist and biblical translator, and a notable preacher as well, while most of the diplomatic work of the mission was for many years transacted chiefly by him. Dr. Hamlin stood somewhat apart in this group of five, for his line of work led him into a sphere of activity that was most unique. Probably to no missionary in modern times has it been given to play so important and so varied a rôle as fell to his lot. Adequately to picture the life of this man in the brief space allowed in this article is not possible. The best that can be done is to indicate by selections from his

work, here and there, the multiplicity of his labors, and the unique nature of his achievements.

Cyrus Hamlin was born in Waterford, Me., on January 5, 1811, and died at Portland, Me., August 8, 1900. His early days were spent on his father's farm, and the family had to contend with straightened circumstances. Theirs was a life of most rigid economy; but the lack of abundant means was one of those "all things" that worked for good. It called out all the inventive genius that the boy had, for he and his brothers had to improvise many of their own farm implements. In January, 1827, he left home for Portland, to enter as apprentice in the establishment of a silversmith. While an apprentice he joined an evening school, and there began that life of educational activity which never ceased until he was called higher. It was while he was attending this school that he tells us that, "One evening, as I was going with swift steps to the school, I repeated from Proverbs, 'Seest thou a man diligent in business? he shall stand before kings; he shall not stand before mean men.' 'Now,' I said, 'that is not literally true. I am certainly diligent in business, but I shall never stand before a king. We have no kings.' Nineteen years after, this little incident came to my mind as I was talking with the Sultan Abdul Medjid, in his palace on the Bosphorus."

From Portland, Dr. Hamlin went to Bridgton Academy to study, and in due time to Bowdoin College and Bangor Seminary. He was then accepted by the American Board as missionary, and in January, 1839, set foot for the first time on missionary ground, in Smyrna. About two weeks after that he arrived in Constantinople, which for so many years was to be the scene of his labors and triumphs.

As Dr. Hamlin had gone to the East for the specific purpose of establishing a school for Armenians, he at once set about his plans for carrying out this idea. In November, 1840, he secured a house, and opened the school known for many years as the Bebek Seminary, so called because it was situated in a village on the Bosphorus by that name. The very prosperity of this institution soon brought on the school the wrathful persecution of the Armenian patriarch and his coadjutors. Many of the students were poor, and when to their natural poverty was added persecution they were indeed in straits. But just here the mechanical genius of their instructor came in. He established a workshop where the students could learn the art of making sheet-iron stoves and stovepipes, which were much needed in the metropolis, as there were neither furnaces nor fireplaces in all the city. To this was added, later on, the manufacturing of rat-traps, which proved to be a fruitful source of income to the persecuted Armenians. But, like all other things, the smaller, in this case, led to the larger. There was, at this time, no bakery in all the city that furnished sweet bread. All that could be had was leavened bread, which, of course, was sour. Dr. Hamlin bethought himself that here was a promising field in which to employ his persecuted friends. Difficulties there were in appalling number, but in the case of Dr. Hamlin these were not obstacles, but incentives to harder work. To become baker, he must, however, first become miller, and to be miller, he must be architect. For the

needed buildings must first be erected, and the mill established, and the flour be ground, before the first loaf could be turned out. For all this, moreover, he had to be financier, for the Board could not advance funds for work of this sort. But Dr. Hamlin was equal to all these demands, for he got his money, built his flour mill, set up his machinery, built his ovens, taught the men how to make bread, and, finally, found a market for his whole product. Our space is far too limited to go into all the multitudinous details of how this was triumphantly accomplished, or of how many unexpected difficulties were encountered and surmounted. It is a most fascinating tale, which all may well read in Dr. Hamlin's story of "My Life and Times."

Then came the Crimean war, with its thousands of British soldiers in Constantinople, and its unutterably miserable and contemptible commissariat department. The soldiers in the great Scutari hospital were dying of neglect, and loathed the sour bread that was furnished them. Fortunate for them it was that an American missionary with a genius for bread-making was on the ground. Tons of bread a day were furnished for the dying soldiers from the Hamlin bakery. And not only so, but owing to the necessities of the case, Dr. Hamlin accepted the position of army launderer, and washed tens of thousands of soiled garments, he himself inventing the washing machines that were needed for this kind of wholesale work. In the meantime, cholera broke out savagely, not only in the army, but among the poor of the city. Here again our universal genius showed his many-sided activity and resourcefulness, and prepared what was known for years as the "Hamlin mixture," which was efficacious in curing many. He also turned nurse, and went from house to house, prescribing, advising, nursing, with an energy that was little short of the miraculous. My earliest memories of Dr. Hamlin date back to these stirring times, when he was here and there and everywhere, always directing, never discouraged, never defeated. In all Constantinople, in those days, there were two men who were paramount in their triumphs. These were the English ambassador, Lord Stratford de Redcliffe, and Dr. Hamlin. Compared with these two, neither the French ambassador nor Lord Raglan cut any figure.

How successful, even from a financial standpoint, all these multifarious activities were, witness the fact that, after paying all expenses, there were left many thousands of dollars profit, all used for the erection of churches and schools in the Ottoman empire.

But the greatest achievement of his life was still to come. After the close of the Crimean war came the establishment of Robert College. The story of this most notable institution has been told so often that we can only say, that while what Dr. Hamlin had already achieved would have given him an imperishable name in the East, this added to his laurel wreath its most luxuriant branch. In the lapse of years, when the final story of the enlightenment of the East comes to be told, the influence of Robert College will be given the weight due to it, and then, and only then, will the debt that the East owes to Dr. Hamlin be fully understood.

Our sketch has already run beyond our first intent, and we can only

allude to Dr. Hamlin's work after his return to his native land in the briefest terms. Splendid service was rendered by him as Professor in Bangor Theological Seminary, and afterwards as President of Middlebury College, while all the time he was ever ready to speak most effectively on missionary themes. For him to be inactive was not possible, and the result was that almost to the last day, yes, quite to the last day, of his pilgrimage, he was at work for his Master.

And now, if it be permitted, I would like to add a few words as to Dr. Hamlin's personality, as marked by those of us who were privileged to see him in our boyhood days. We always regarded him as a man by himself, and not just like the other missionaries. While he had a good deal of iron in his character, we still loved to gather around him on Christmas nights, and hear him tell his stories, whether they related to experiences of his boyhood in Maine, or his larger exploits of mature manhood. Roars of laughter would greet in particular his famous "Screech Owl" story, while shivers or vague dread were intermingled with laughter as he recounted the tale of their being lost in the Maine woods. We knew him as uncompromising in his opposition to those whom he thought were wrong. I remember once having to copy a document from his pen, bearing on the attitude of certain of the native converts who had taken a wrong stand. Each paragraph began with the sentence, "It is a lie." Yet we knew that his conduct was dictated by his iron conscience.

His sermons, of which we heard many, were cool, clear cut, calm, convincing, such as one would expect from one who dealt so much in mathematical formulæ. If he had any difficult task to achieve, we never for a moment doubted that, whatever the difficulties, they would all be triumphantly overcome. We knew, too, that his tenderness towards those in want or those diseased was never-ending, and that he would as gladly and carefully minister to the meanest porter in the village, as to the richest pasha. Had we known of the incidents of his boyhood, so vividly given in "My Life and Times," we could have seen that the boy was father to the man, and that in ingeniously constructing his first model of a steam engine, he was giving promise of his mill and bakery; or that in his indomitable perseverance in the matter of the yoke for his oxen, he was only forestalling his equally unconquerable perseverance in overcoming vastly greater difficulties in his manhood. What he was at sixteen years of age in embryo, that he was at sixty in the full tide of dominant manhood. The consecration that led the boy to give his seven cents for missions (which was his all, at that time), led him in riper years to give his tens of thousands to the same blessed cause. Grace laid hold of him while young, and developed in him, steadily, certain heroic characteristics, till they reached the fullness of maturity. That he had his faults, none would acknowledge more swiftly than he, but they were due to those very virtues of which we have made record above. Of such a life the end was most worthy. Only a few days before he passed away, he wrote to one of those who had known him intimately in his days of intensest activity in Constantinople, and said in the closing paragraph of the letter: "P.S. Health good;

strength feeble; memory, hearing, seeing, all failing; latter half of my ninetyeth year. The past wonderful, the future cheerful with faith and hope."

Farewell, thou iron man of God, who like Elijah didst not fear the face of man, and who like Paul didst ever forget the things that were behind, and look forward to those that were before. The world is much better because thou didst dwell in it for a few years, and heaven itself is richer because thou hast been translated thither. We are glad to have been blessed by thy life, and glad that now at last thou hast received thy reward, and hast entered into thy rest.

THE AHMEDNAGAR THEOLOGICAL SEMINARY.

BY REV. R. A. HUME, D.D., AHMEDNAGAR.

THIS seminary usually has but one class at a time, which studies about five months in the year for four years. When that class has graduated, another class is made up. Students are usually selected from the younger agents of the mission on the score of capacity, efficiency, and faithfulness in Christian work. So admission to the seminary is one of the principal prizes which a young man connected with the Marathi Mission can hope for.

In 1899 a new class of twenty-one good men was gathered, the largest in the history of the institution. This was possible, because the United Church of New Haven, of which the principal of the seminary is a member, takes special interest in it, and last year sent a special gift of \$250 for it. This year also it is devoting an extra collection for the same purpose. Most of the twenty-one students are Christians of the second generation; some are the sons of pastors.

The main effort of the instructors is to help the students to grow in every way; not to give them a set of opinions or habits. These young men usually have had far less previous educational advantages than theological students in America. Therefore the principal effort is to teach them how to think, to show methods of study, and how to do Christian service effectively. Most of the instruction is given through lectures and familiar talks. Plans of sermons are often prepared by the whole class together, under the direction of an instructor. Also every student is expected to learn how to do all kinds of Christian work, by engaging in such work for both Christians and non-Christians. The wives of the students also have regular instruction of various kinds.

The schedule of studies for the term of 1899 was as follows:

The Life of Christ, 7.30 to 9 A.M., taught by Dr. Hume; Advanced English, 9 to 10 A.M., taught by Mr. A. M. Saugles; Hinduism, two days; Church History, two days; Marathi Composition, one day, 12 to 1 P.M., taught by Mr. Tilak; Exegesis of Mark's Gospel, 4 to 5 P.M., taught by Mr. Bissell; Elementary English, 5.30 to 6.30 P.M., taught by Mr. Karmarkar; Homiletics, Saturday mornings, taught by Dr. Hume.

One encouraging experience in the last term was, that two Indian gentlemen, who are not regular instructors, voluntarily taught English without

compensation. One is a college man, Mr. A. M. Saugles, a trustee of the seminary. In the accompanying photograph he wears a fez, and stands behind one of the American instructors, and to the right of the other. The second, Mr. Kanmarkar, stands with uncovered head, last but one from the



THE AHMEDNAGAR THEOLOGICAL SEMINARY, 1899.

left end. The regular instructors are three: Dr. Hume, seated in the center, Rev. H. G. Bissell, standing in the center, and Mr. N. V. Tilak, with a dark turban, nearly in front of Mr. Bissell.

During vacations the students engage in regular Christian work. Two recent events illustrate the spirit of many graduates. In September the Parner

village church invited Mr. Basod V. Makasare to become its pastor, and in January the Kānhur church invited Mr. Bhagaji B. Gorde to its pastorate. Both were previously receiving Rs. 17 a month, but because the churches have limited resources, both consented to receive Rs. 2 less per month.

THE DIPLOMATISTS CONCERNING MISSIONARIES IN CHINA.

WISE men judge of testimony by both the character of the witness and his opportunities for forming a just judgment. In view of many flippant utterances of late, usually anonymous, as to what missionaries have done and have not done in the Far East, it has seemed well to ask some of the men well known and highly esteemed who have served our country as diplomats in China, what their judgments are respecting the character and work of missionaries in that empire. Are these missionaries responsible for the convulsion which has taken place? Has their influence been of such a sort as would lead to this uprising? Ought they to withdraw and leave the Chinese to themselves? These questions, in substance, we have asked of President James B. Angell, United States Minister to China from 1880 to 1881; of Hon. John W. Foster, formerly United States Secretary of State, Minister to Mexico, Russia, and Spain, and serving later on, by the invitation of the Emperor of China, as counselor for China in making a treaty with Japan; of Hon. Charles Denby, who for thirteen years, from 1885 to 1898, was United States Minister to China; and also of Hon. John Barrett, late United States Minister to Siam, whose life in the East has made him familiar with the conditions in those lands. These gentlemen, who will pass throughout the world as "expert witnesses," have kindly replied to our questions, and we are glad to give their testimony here. Colonel Denby, while reaffirming that "the missionaries ought not to abandon China," refers us to a previous public utterance from which we quote. We give also an extract from a communication which we find in the *Boston Herald* of August 20, by the Hon. George F. Seward, who served for many years as Consul General, and afterwards as United States Minister to China.

Such concurrent testimony from men of highest repute, who have had the best opportunity to know the whole case, should put to silence the critics who know little of China or the missionaries.

FROM THE HON. JOHN W. FOSTER,

Formerly Secretary of State of the United States, subsequently Counselor of the Chinese Government.

I have been asked by the secretaries of the American Board of Foreign Missions to give a brief expression of my opinion of the present situation of missions and missionaries in the Orient. They fear that the attacks now so frequent in the public press against the missionary efforts in China may have a discouraging influence on the friends and supporters of the cause among the churches in America.

There is, in my opinion, no reason why mission work in China should be given up or relaxed on account of the recent troubles in that empire. It would take

more space than I can devote to this article to show that the presence of missionaries in China had little to do with these troubles. My observation is that the mass of the people of China do not object to their presence and work. In almost all instances the opposition and riots against them have been stirred up by the *literati*, the office holders and the office seekers. The Chinese as a class are not fanatics in religion, and if other causes had not operated to awaken a national hostility to foreigners, the missionaries would have been left free to combat Buddhism and Taoism, and carry on their work of establishing schools and hospitals.

After two visits to China five and six years ago, I said, in public addresses before Christian audiences in various parts of the United States, that I regarded China as the most hopeful field for mission work in the world. The late disorders, the murder of missionaries, and the destruction of mission properties, have not changed my opinion. Out of all these disasters will come peace and order, a better government and more efficient protection, and a wider door for the entrance of Christian teachers.

China stands in great need of Christianity. The teachings of Confucius, among the wisest of non-Christian philosophers, has had unlimited sway for twenty-five centuries; and this highest type of pagan ethics has produced a people the most superstitious and a government the most corrupt and inefficient. Confucianism must be pronounced a failure. The hope of this people and its government is in Christianity.

The events on the other side of the globe do not in the slightest degree release the churches of America from obeying the great command of the Master to preach the gospel to every creature. A church which is not a missionary church neglects its first and highest duty. When order shall again be restored in China, the call to the Christians of America to send the gospel into that great empire will be louder than ever.

FROM PRESIDENT JAMES B. ANGELL, LL.D.,

Minister of the United States to China, 1880-1881.

Some very exaggerated statements concerning the part which the presence of Christian missionaries has played in causing the recent disturbances in China have been made by writers who could not have been familiar with the facts or who are prejudiced against the missionaries.

The immediate provocations of the hostility of the Chinese officials seem to have been the reform movement of the Emperor in 1898, and the aggressive policy of certain European powers. The spirit which has animated the Chinese has been predominantly anti-foreign rather than anti-Christian. A Boxer proclamation before me assails the foreign merchants, engineers, builders of telegraphs and railways as fiercely as it attacks missionaries. As there are more missionaries in the interior than foreigners of any other class, more demonstrations have been made against them than against other foreigners. But engineers and consular officers, and finally the legations, have been attacked.

By their hospitals and schools the missionaries have made many friends among Chinese who have not adopted Christianity. It is the established policy of the missionaries to pursue a conciliatory course, to imbue their disciples with loyalty to the government, with a love of peace and order. It is also the policy of most of them, especially the Americans, to settle, so far as possible, all difficulties with the people or the magistrates without invoking consular or diplomatic aid. Sometimes very delicate questions arise, particularly about helping the native converts who

may be falsely accused and subjected to persecutions. Undoubtedly in these and other matters, missionaries, being fallible, occasionally make mistakes. But my opinion is that missionary activities alone would not have involved foreign powers in any serious trouble with China. There is no evidence that the difficulties arising from this cause have recently been any graver than they have been for many years. But when it appeared to the Chinese that the European powers wished to seize their territory, they were led to make an indiscriminate warfare on all foreigners and on all Chinese who attached themselves to them.

FROM HON. CHARLES DENBY,

United States Minister to China from 1885 to 1898.

I made a study of missionary work in China. I took a man-of-war and visited almost every open port in the empire. I went first to Hong Kong, then successively to Canton, Swatow, Amoy, Foochow, Ningpo, Shanghai, and up the Yangtze to Chinkiang, Nanking, Kiukiang, Wuhu, Wuchang, and Han-kow. Afterwards I visited Chefoo and the highest open port, Neuchwang in Manchuria, Taku, and Tientsin, and the island of Formosa. I lived at Peking, and knew that city. At each one of these places I visited and inspected every missionary station. At the schools the scholars were arrayed before me and examined. I went through the missionary hospitals. I attended synods and church services. I saw the missionaries, ladies and gentlemen, in their homes. I saw them all, Catholic and Protestant, and I have the same opinion of them all. They are all doing good work; they merit all the support that philanthropy can give them. I do not stint my commendation, or halt or stammer about work that ought to be done at home instead of abroad. I make no comparisons. I unqualifiedly and in the strongest language that tongue can utter give to these men and women who are living and dying in China and in the far East my full and unadulterated commendation. . . . My doctrine is to tell, if I can, the simple truth about them, and when that is known, the caviling, the depreciation, the sneering which too often accompany comments on missionary work, will disappear; and they will stand before the world, as they ought to stand, as benefactors of the people among whom their lives are spent, and forerunners of the commerce of the world. — *From an address delivered by Colonel Denby, at his home at Evansville, Ind., on his return from China.*

FROM HON. GEORGE F. SEWARD,

Former Consul General and subsequently, from 1876 to 1880, Minister to China.

I have seen a good deal of criticism in print, statements made by various individuals, of the missionaries who are now suffering so severely in China. It has even been said that they should have stayed at home, and that their presence is largely responsible for the outbreak in China. These critics make too much of missionary work as a cause of trouble. There are missionaries who are iconoclasts, but this is not their spirit in great measure. They are men of education and judgment. They depend upon spiritual weapons and good works. For every enemy a missionary makes he makes fifty friends. The one enemy may arouse an ignorant rabble to attack him. During my twenty years' stay in China I always congratulated myself on the fact that the missionaries were there. There were good men and able men among the merchants and officials, but it was the missionary who exhibited the foreigner in benevolent work, as having other aims than those which may justly be called selfish. The good done by missionaries in the way of education, of medical relief, and of other charities, cannot be overestimated. If in China

there were none other than missionary influences, the upbuilding of that great people would go forward securely.

During the twenty years that I was endeavoring to serve our government and people in China not an American missionary suffered death from the violence of the Chinese. I have the profoundest admiration for the missionary as I have known him in China. He is a power for good and peace, not for evil. — *Boston Herald*.

FROM HON. JOHN BARRETT,
Late United States Minister to Siam.

The King of Siam, who is admittedly one of the ablest statesmen in Asia, once said to me that the American missionaries had done more to advance the welfare of his country and people than any other foreign influence. He has confirmed that statement by pursuing a most friendly course towards the missionaries and assisting them both financially and morally. Inasmuch as Siam is today one of the most progressive countries in Asia, with a population of ten millions, and with a rich area equal to that of the German empire, this comment on the work of the missionaries is most significant.

From careful study of the scope of missionary labor, not only in Siam but in China and Japan, during a period of nearly six years, I am convinced beyond question that the missionaries are doing a great and good work for the advancement of both the moral and material interests of these Asiatic lands.

There are incompetent missionaries, as there are incompetent merchants. There are mistakes made by missionaries, as there are also mistakes made by foreign merchants, ministers, and consuls. The average, however, of quality and of results accomplished is in favor of the continuance of missionary effort. The explanation of much of the anti-missionary talk is found in the superficial gossip of the treaty ports of Asia. It is the tendency in the clubs of Yokohama, Tientsin, Shanghai, Hong Kong, and Bangkok, to speak lightly of the missionaries and the fruits of their endeavors, without serious knowledge of what is really being done, and of the progress that is made along educational, medical, and evangelical lines. The average traveller hears this talk, and goes away with a prejudiced opinion. On the other hand, those who study carefully the work of the missionaries, not only in the treaty ports, but in the interior, and weigh carefully in the balance all adverse and favorable conditions, agree that the missionary field should not be limited, but rather extended. There are many changes needed in missionary policy and many faults in present methods to be corrected, but this also applies just as strongly to our mercantile, diplomatic, and consular procedure.

Let us, therefore, be fair in judging the missionaries. Let the complaining merchant, traveller, or clubman take the beam from his own eye before he demands that the mote shall be taken from the missionary's eye. We must remember that we are a Christian as well as a commercial nation. We are a moral as well as a material power. We cannot think of withdrawing the messengers of Christianity from Asia until we are ready to withdraw the merchants of commerce and the ministers of diplomacy. When we criticise the methods of missionary zeal, we should be no less severe in our censure of the methods of commercial exploitation. If the former leads, occasionally, to the development of ignorant anti-foreign feeling in the interior, the latter too often is the cause of intense anti-foreign agitation fostered by the unwarranted seizures of territory and ports by foreign nations.

America's supreme effort in non-Christian lands beyond her borders must be for the conservation of the allied forces of Christianity and commerce, which are the handmaidens of civilization the wide world over.

LETTERS FROM THE MISSIONS.

Foochow Mission.

THE STORM MADE A CALM.

MR. BEARD, of Foochow, under date of July 7, writes of rumors of trouble and of the striking providence which put a stop to the riotous talk:—

“Rumors too numerous to mention are flying about here in Foochow. One day I hear that all foreigners and Chinese Christians are to be massacred within a few days. Then comes the news that 8,000 Boxers are coming overland to Foochow to do the work. A Buddhist priest has been heard to utter most extravagant words regarding the evil deeds of foreigners, and his listeners were delighted at his remarks. The Foochow Christians are alarmed, but thus far they have carried themselves as true men, as far as I have heard. Some of the foreigners are alarmed and are seeking what they consider places of safety in and about Foochow, while some are going to Japan.

“As the rumors were getting somewhat alarming God opened the heavens and poured down water till houses by the hundred were taken off their foundations and hundreds of high mud walls were laid flat. These falling walls crushed thousands of poor human beings to death, while hundreds of others were washed down the river and found watery graves. Other thousands were rescued from the roofs of their houses by boats, only to see the houses fall or float before their eyes, as the boat made its way over rice fields flooded by ten or fifteen feet of water, to the nearest hill. These poor unfortunates lost everything except the wet clothes on their

backs. The water at Foochow began to rise June 28. At midnight Friday night, June 29, it was at its highest—two feet higher than the oldest inhabitant ever knew it before. Rising thus in the night, it caught the people off their guard and unable to help themselves. There were so many deaths and the people lost so much that in a great many cases no attempt was made to procure coffins.

“We were glad that God arranged to have us at Ponasang at this time. On several hills near us there were hundreds of people huddled together in temples and houses, with nothing to eat and no means to procure any food. We were able to feed about four hundred for two days, until the officers had begun to do something to relieve the sufferers. About one-third of the long stone bridge is swept away. So far as I have heard, our mission property escaped with but little damage. The catastrophe effectually stopped the idle talk about foreigners and the slaughter of Christians, for the people had something else to talk about and all had something to do.

“The work in the churches in the Foochow Suburbs and Ing-hok station is going on much as usual, except a little more quietly. The Theological Seminary closed June 13. The work of the past term has been by far the most satisfactory of any term thus far. Nearly all the young men have definite work for the summer, five of them go into the Ing-hok field, four to difficult places high up in the mountains.”

North China Mission.

THE ESCAPE FROM PANG-CHUANG.

A VERY full account has been received from Dr. Porter, in a letter sent to friends, covering the journey of him-

self and his sister, and of members of other missions, from Pang-Chuang to Chefoo, which place was reached July 4. It seems that on Friday, June 8, Dr.

Porter received a telegram from Peking of a precisely similar import as that received in Boston on June 10, saying that Tung-cho was abandoned and that the missionaries were all at Peking. Saturday and Sunday were quiet days, and friends in other missions were informed of the state of affairs, and on Monday these friends began to arrive at Pang-Chuang. Governor Yuan was applied to for protection, and he replied that "Pang-Chuang was safe, Chinan safer," but promising an escort if they wished to go to Chinan. This city (the name of which is given as Tsi-nan in the newspapers) is on the Yellow River and about eighty miles southeast from Pang-Chuang, to be reached by a cross-country road. Messages were sent to the English Methodists at Chu Chia, to the London missionaries at Hsio-Chang and to Mr. Perkins at Lin-Ching. Dr. Porter was still indisposed to leave. The following week was passed very quietly, the hospital was full of patients, and several critical operations were performed. On Thursday and Friday word came that the mails were stopped and the telegraph to Tientsin destroyed. On Monday, the 18th, some soldiers in fine uniform appeared as a guard, yet it was felt to be expedient to make preparations for departure. Dr. Porter writes:—

"On Tuesday, the 19th, all preparations were made for Dr. McClure's party (Canadian Presbyterian Mission). No village carts could be hired, but we secured five big carts at reasonable rates. The guard and commander were ready and eager to go. On Tuesday morning, however, the company of Yuan's men was suddenly replaced by a new company of Shangtung local soldiers, such as we had had all winter. We were getting used to the topsy-turvy way of Chinese commanders, amusing as it is. Once more at nine P.M. a new order came. Yuan's guard of twenty men for Dr. McClure was withdrawn at once. We called in the captain of the newly

arrived company. He at once agreed to send thirty men from his command. The friends got a good start on Wednesday morning, June 20, and reached Chinan Thursday evening, and on Friday started down the canal.

ORDERED AWAY.

"Rumors of attack upon us were renewed in every direction. We had two messages from Kuan Chuang assuring us that Kuan Tung Han was determined to kill the Christians and steal upon us. We wrote to the official. The next day Kuan was summoned, but would not go. This was my last attempt to withstand the inevitable. On Thursday morning, June 21, I had gone to my weekly morning prayers at the boys' school. In the midst of my talk I noticed that Deacon Chang came in. I had a sense that something unusual was about to happen. Prayer over, the Deacon came up with a telegram."

This telegram brought word from the British and American Consuls, advising all to leave, and that the Governor desired all Pang-Chuang missionaries to go to Chinan. Dr. Porter says:—

"We had been facing the problem with much uncertainty. We wanted to stay, but evidently the end had come. Still we had not packed anything except two boxes of dictionary work, Dr. Smith's and mine, which it seemed a pity to lose. Within half an hour I had messengers off for Hsio-Chang and Lin-Ching. The last of the girls had gone on Sunday. Only ten of the boys remained. I sent for Pastor Wu and called the helpers together and told them that we must go. It was paralyzing to them, of course. I called in the military men and made arrangements for a guard of thirty to go with us on Saturday. Before noon I received letters from Hsio-Chang saying their guard had been suddenly ordered away and so they would join us as soon as they could hire carts. I was fortunate in being

able to secure two big carts for the McCanns and ourselves, and to arrange to have two animals for our second two-mule cart. You need not be surprised to know that Pang-Chuang villagers could not be persuaded to give any help under such circumstances. They were too terrified to lend a hand. It was heart-rending to see the anxiety of the helpers who had gathered about us. A few cannot get away from here, and the villagers will not harbor them. During the day we had continual messages indicating an early attack. We knew, however, that most places were entirely quiet and Governor Yuan had issued once more a stringent proclamation."

Some account is given of the hurried packing of such things as were most desirable to save. Of course little, comparatively, could be taken under such circumstances. Dr. Porter speaks of looking at his library of twelve hundred books "with mild interest and regret."

THE DEPARTURE.

Such arrangements as were possible having been made, it was deemed necessary to start on Sunday morning, June 24. Dr. Porter writes:—

"I slept two hours and was up at three. We had breakfast promptly at five. Our large retinue of carts was early loaded. I conceived the idea of rescuing Dr. Smith's fine typewriter and also my own. Two stalwart men carried them on a stout pole all the way to Chinan, and they got there before I did. Two big trunks belonging to the ladies I found I could put into a cart, and so many of their goods are with us. At last we had a very tender ten minutes with the helpers and church members. I could only assure them of God's goodness, speaking of all these twenty years of peace. The clouds were very heavy, but there was light on the other side. We should not go far away. We should come back in God's time. Pastor Wu made a very tender prayer, repeating

three times 'O Lord, be with us all.' We could not sing, and many wept. A strong line of soldiers guarded the road and kept the villagers from any movement while we passed out. There were six big carts and four small ones, while forty soldiers guarded the way. These soldiers escorted us some six miles and then slowly withdrew."

The journey continued through Sunday and Monday, and at each Hsien a new local guard of seven or ten men replaced the previous company. The days were very hot and dust was intolerable. They reached Chi Ho, opposite Chinan, on Monday night, and there learned to their great distress, of the reverses which the first relief party for Peking had suffered, with the statement that there was no hope for foreigners there. It was with heavy hearts that they went on their way later. Mr. Perkins arrived at Chinan before Dr. Porter did, and arrangements were made for boats to take them to Chefoo. We have not room to give the details of the latter part of this journey, a distance of 140 miles. Chefoo was reached July 4, without serious difficulty, and with hearts grateful for manifold mercies experienced on the way. While on the way down Dr. Porter received a letter from Pastor Wu, written at Pang-Chuang at midnight on June 25, the day after the party left. Of this letter Dr. Porter says:—

"He wrote that they had been at peace since our departure. Forty persons were at the Sunday service. While he was writing the soldiers had been ordered away. He had sent a messenger to ask the official to send a deputy to seal up the gate and take charge of the compound. We may still hope that the looting and destruction may be deferred a little while. I have no hope for a long delay of the devastation! We merely thank the Lord that we could stay so long and come away in quietness and peace. It is hard to

realize that all the Boxer plans and prophesies are being realized. Our warnings and appeals of last autumn were disregarded. The outcome is all this sorrow and disaster. It is a part of the process of the demolition, and the rebuilding of China. To us it is like death, sorrowful but inevitable. We accept it as such. Could you see our party of delicate and brave women, and the dear children, you would think it a happy picnic party instead of strong men worsted in a great conflict which has lasted for a year. It is a mystery that so much faith and prayer should have this futile result. But our faith still reaches through the mist of conflict.

This awful civilization must be replaced. This pitiful semblance of government must be dislocated, to be replaced by intelligence, honesty, and world-wide sympathy. Still the furnace heat scorches, and we cannot fight fire for any length of time. We are all eager to have a share in the process of rehabilitation. Russia has the foremost hand. She may have the larger share of the work of punishment and restoration. We covet that for England and America. Today should have been our July quarterly meeting. Our plans are widely disarranged. May much good come from our sorrows!"

West Central African Mission.

VILLAGES OF BAILUNDU.

MR. STOVER, under date of June 29, writes:—

"I have just returned from a trip of two weeks at the villages, *i. e.*, I was away two Sundays. The first Sunday I spent at Ociseke, a village about four hours from here. Elijah, one of the church elders, came from that village, and two church members who were among the backsliders, one of whom is Isaia. I found these two young men quite determined to reestablish themselves in the Christian faith. They were holding evening worship with all who were willing to attend (which is not many, I am sorry to say), also services on Sunday. I was greatly pleased and encouraged with what I saw of them and their families, as both of them are now married.

"They have planned to come and build at Keto's village as soon as they know how their father, who has a cancerous ulcer, is going to fare. They cannot leave him now. They say they feel the need of more education before they undertake to teach or preach, and we consider their decision a wise one.

"From there I went on to Epanda, eight hours farther, accompanied by both of these young men. At Epanda I spent a week, including Sunday. The work there is going on well, but I think the young men feel a little disheartened. They are beginning to realize the full meaning of a prophet's position among his own people. There are three Portuguese traders within a half hour's walk of them, one not more than ten minutes'. The people of the village to which they go regularly on Sunday afternoon to hold service sent me a message, saying that they want a missionary to come there and build, so as to save them from the influence of the Portuguese traders who are destroying them. Both Abraham and Joseph plead earnestly for a missionary to be located there. And the Portuguese trader, who has built nearest them and who attends services at their village regularly, asked why we did not build there. I said, 'the young men are building.' 'Yes,' he replied, 'but there are too many people here for them; there should be a white man here.' All I could say in reply to this urgent appeal was that I would pass it on to the friends at home.

“As Epanda is located, one family would do very well, with the help of the young men. A doctor who could also

do evangelistic work would be *best*, but any good, earnest man, not necessarily an ordained man, would do very well.”

Western Turkey Mission.

ADVANCE AT TOCAT.

MR. PERRY writes of a recent visit at Tocat:—

“I have never before seen our evangelical work in Tocat in such a hopeful condition as it is now. The feeble church is taking on some strength for service; but especially the encouragement is with the young men, who have been studying their Bibles much and regularly during several years. The results are now beginning to appear in a revival of interest, and a zeal for service, not only in the congregations of our people, but in the markets and byways of the city. At the Lord's table it was my delightful privilege to receive two persons to the communion of the church, and to baptize a young Hebrew convert, who is now in Tocat as an exile from Bulgaria. His confession of Jesus of Nazareth as the one fulfilling all the prophecies of the Old Testament Scriptures and the Saviour of sinners, was clear, decided, and we hope born of the Holy Spirit.

“I am glad to say also of our schools at Tocat that they are doing a good work with the children. There are four teachers, of whose salaries and of all expenses the people of Tocat are promptly paying one-half. A successful effort is being made to revive the interest in the Sunday School, for which we are very glad.”

SIVAS AND ITS NEEDS.

“IN Sivas we are in the center of a large and populous province. Taken in connection with the two colleges at Aintab and Marsovan (one on each side of us), to which we send annually our graduates, we hold an unquestioned leadership in education. Not to mention now

the fundamental character of our thorough instruction in Biblical studies, in the linguistic and scientific lines, no schools except that under the special patronage and endowment of the Turkish government even undertake to rival us. There are now on duty six teachers having in charge 265 pupils, of whom only ten are boarders. The reason why there are no more boarding pupils is that we cannot receive them, since we have no room for a boarding department.

“The receipts for tuition alone during the year 1899 were \$300. The balance of cost to the Board in supporting these schools was £T45 = \$242. In fear of retrenchment we did not ask for an additional appropriation for a building, that we may establish a boarding department.”

The following statement has been forwarded to the Prudential Committee by the Sivas station, as to its needs:—

“Our work has grown to such proportions in Sivas that we are now very unsuitably housed. We need a much larger lot and building for our boys' High and Normal School, and its feeders. We also need a larger and more commodious building for our girls' High School and its feeders. The girls' school of Tocat is *sitting* in the vestibule of the chapel. We have land enough in Tocat upon which to build a parsonage; that will *free* the chapel-rooms now occupied by the preacher and family — to be used as girls' school-rooms. The Manjaluk brethren are making heroic efforts to rebuild their chapel, but cannot finish it without a little financial aid. The Gurun congregation are expecting a firman from Constantinople to rebuild their chapel, but this will furnish only sufficient place for the

boys' school of Shognoul. We want twenty pounds to buy a lot for the girls' school. The Swiss people are contributing towards the funds for the rebuilding of the chapel already. The Divrik chapel still lies in shapeless ruins.

"We beseech you to hear us for these things. We also ask you to allow us thirty-six pounds for an evangelist to visit the outlying ninety villages in our field, where there are no Protestant schools or preachers. Enderes needs a preacher, and at least thirty-six pounds will be necessary for him. One has been supported there this year by funds entirely outside of the Board. A Greek colporter is needed in Niksar and its outlying villages, in all of which there is no man belonging to us, to care for their souls.

"The Greeks are awakening from their long sleep, and if we could put a preacher at Niksar, it would be a great step in the right direction."

ALONG THE BLACK SEA COAST.

MR. WHITE, of Marsovan, reports a vacation tour to outstations bordering on the southeast shore of the Black Sea:—

"Everywhere we met former students, who spoke of our schools with affection; everywhere we met strangers who knew of our schools, and referred to them with great respect. I also felt the shadow of Russia lying all along that coast in a way that I never had perceived it before. Dr. and Mrs. Parmelee seemed careworn and tired, and we were glad that Dr. P. consented to join us in Samsoon on our return for a ten days' visit in Marsovan.

"Returning, we came to Ordoo, where there are more than forty persons who have studied in Marsovan. We spent a Sabbath there and our time, as everywhere, was very full with meetings, visiting with friends, etc. That place is an example of work different in kind from

most in our field, in that money is more freely used, and with apparently excellent results. In our field recently, appropriations have been so reduced that we have had to cut off all strong, generous aid, and have rather gloried in work that did not die even though nursed no longer, or but sparingly, with American money. In Ordoo liberal aid seems to be met by liberal gifts on the part of the people, followed by rapid growth in numbers and increase in strength. The steady support of the best preachers and teachers available gives a momentum to the Evangelical cause that no shopkeeper expounding the Bible on Sunday can be expected to attain, though the latter has his place. The large Protestant schools in Ordoo are a great power, and one can easily sympathize with their desire to have one resident missionary to lift the schools to academy grade, with pupils from the villages round about.

"It was good to set foot within our own field again at Fatsa, where Mr. Christo Papadopoulos, his devoted wife, and her equally devoted sister as teacher of girls, have been laboring since last December. The naturally warm-hearted flock have responded with great gladness to the warm heart of the new preacher, and a number of persons have been newly added to the Protestant community. One is a man with a family, another a widow, etc. One feels that he must get at the heart of the Gospel when he stands up to preach and looks into the earnest face of a widow whose little sons have been taught to disown her, and who was beaten the day before because of her Christian faith. The whole Greek population have been greatly stirred of late, and the crowds who flock to hear the preaching far exceed the capacity of the low stone shanty where they now worship. You may remember that they lost the neat building which was their first church home, owing to the persecution of the Orthodox

Greeks. They did not lose heart, however, and will not rest until they have a building larger than the old one. They have a good site on which to build, and have subscribed 150 liras toward the structure. They earnestly hope for aid with which to build, and they certainly seem to deserve it. I think our station will have more to say on this point soon."

FATSA AND UNIEH.

"I have rarely ever seen such poverty as at Fatsa. Many of the houses are mere wattle and daub. Some are so low that I think if my head were cut off, my neck would touch the ceiling. Many have but a precarious existence, with corn bread as their one staple of food. Two to five liras each (\$9 to \$22) would cover the cost of a number of the houses. Yet the Christian congregation in this town has subscribed an average of five liras per house for the house of God. The owner of a quarry will give the stone, others will go and dig it, others haul it to the building site, where still others will lay the walls.

"The teacher of the Greek Orthodox school also is a very interesting person. He was partly trained for their priesthood, criticized his superiors, and fell from favor. He taught a year in the Protestant school at Ordoo, and seems to be faithfully following and seeking Gospel light. He preaches every Sabbath in the Greek church, and is privately on very good terms with the Protestant preacher. They meet together, prepare their sermons in consultation with each other, then go and preach each to his own audience, and with public prejudices running very high, God's word passes through two channels from the same source.

We had but a single day in Unieh, but enjoyed it much. The brethren there are very few, and they have no

regular preacher. Dr. Elia, as for many years, does his best, and he is a man of unblemished name, but the work needs more strength. Unieh is open to the preaching of the Gospel as never before, but how shall they hear without a preacher, and how shall they preach except they be sent? There is a nice school in Unieh taught by Dr. Elia's wife, and a good many come from there to our schools. The day of Unieh's hearing the Gospel must come, but so far as we can see it should come now, and souls are in peril by the delay. I omitted to state that at Fatsa ten persons were gladly welcomed to the Church of Christ. The communion season is often a time for settling quarrels and personal differences, and on this occasion there were nine such reconciliations made. But I was struck with the fact that whereas so often the charge is 'So and So has wronged me; he should seek my pardon,' this time the spirit seemed to be 'I am not on good terms with So and So, and my heart is not at rest; I want to see him and ask his pardon.'

"Four of the recent graduates from the Seminary entered upon their work without losing a day. Mr. Chakarian is at Herek, where there is marked religious inquiry, and where the prospect is for good growth in the church and usefulness in the town. Mr. Darakjian is in Hadji Keoy, of which the most evident fact is its need of work. He has gone there in the best possible spirit, and we may expect God's blessing to crown his self-sacrificing endeavor. Mr. Thoumaides was invited to Adrianople, where 50,000 Greeks are said to be accessible to the preaching of the Gospel. Mr. Brussaiefs has become an evangelist along the Black Sea, with headquarters at Alacham. His support is about half and half from native and missionary sources, and similarly he will be directed by a mixed committee."

Central Turkey Mission.

THE COLLEGE.

PRESIDENT FULLER, in his Annual Report of Central Turkey College, says:—

“We gratefully acknowledge the Divine Blessing on another year of college labor. Our full force of professors and teachers has been uninterruptedly and faithfully at work in their several departments, and the progress of the classes in their lessons has been highly satisfactory. Prof. J. E. Merrill has had general direction of the routine administrative work, and the good order and discipline of the college have been largely due to his wisdom and energy. The severe illness of the president during the latter part of the school year has thrown much extra work on the other members of the faculty, which they have cheerfully and efficiently performed.

“Along religious lines, the work of the year has been much the same as heretofore, and has been attended with good interest and with fruitful results, though no decided revival conditions have been reached. Our graduating class numbers eleven—six Protestants and five Gregorians; of the Protestants, five are church members and four are desiring to study for the ministry; of the Gregorians, two are intending to become priests. More than two-thirds of the whole class are available for teaching service. The total number of students enrolled is 124—fifty-two boarders and seventy-two day students—seventy-eight in the college, and forty-six in the preparatory department; eighty are Protestants, and forty-two Gregorians, one Catholic and one Greek Orthodox; sixty-two are from Aintab, ten from Marash, seven from Oorfa, seven from Hadjin, five from Kessab, and the remainder from eleven different places.

“This year marks the close of the first and the beginning of the second period of the development of the college. The founders of the institution reckoned

the beginning of its organic life from the first of January, 1875 (it was incorporated by the Legislature of the State of Massachusetts, March 24, 1874), and provided that at the end of twenty-five years “if in the judgment of the Prudential Committee, the college has become established in accordance with the original intent,” a system for the gradual increase of the native influence in its management may be entered upon with the intent that ultimately the entire control of the institution may pass into native hands. It is a matter of special gratification that in so many ways the college is in a marked degree adjusting itself to this system, and is manifestly deriving great vitality and impulse from it. In this connection it is important to notice that our college has been exceptionally successful in drawing to its support a large, able, and enthusiastic body of patrons in Turkey.

This is especially noticeable in the strong and well organized society of the College Alumni, which is now in a position to do so much and is already planning so generously for the future of their “Alma Mater.” It surely cannot be too sanguine to hope that this body of graduates may be a nucleus around which may gather an ever-increasing number of intelligent and generous patrons of Christian education in this land. The most serious difficulty with which the college has at present to contend, is the inadequacy of its financial resources; it is the first duty, and should be the earnest endeavor of all friends of the college to find the means to supply this urgent need. It is perhaps enough for the present to say that the Board of Managers is already endeavoring to make arrangements to meet this end.”

THE HOSPITAL AT AINTAB.

DR. SHEPARD sends a report covering ten months of work in the Azariah Smith Memorial Hospital. The hos-

pital has only thirty-two beds, a number quite inadequate to provide for the large number of cases, especially surgical cases. At the tri-weekly clinics Drs. Shepard and Bezjian have treated 3,112 new cases, who have made 20,512 calls upon their attention. Dr. Caroline Hamilton has treated 795 new cases in her clinics for women, and aside from the 3,257 calls these cases have required, she has made 2,002 calls in the city. The total treatments by the hospital staff numbered 43,331. Dr. Shepard says:—

“There has been much faithful seed-sowing done in the Sunday morning preaching, and the Sunday evening prayer meetings in the wards. Mr. Abraham Levonian has preached to the crowds at the clinics three days a week. As a rule, each patient brings one or more friends with him, so that the people reached by this means alone must be over 5,000, nearly one-half of them Moslems.”

DR. HAMILTON, after reporting her medical work, speaks of the religious efforts, especially in the hospital:—

“It is in the hospital itself that the year has been most satisfactory. Before Christmas I began a regular Sunday evening service for all the patients, but after the new year came in, Miss Wallis and I decided upon a service that should give them the gospel message in the simplest way possible, without respect to race or creed. It has been beautiful to see how men and women have listened. We have prayed much over these meetings, and though our Sunday morning service seems often to have a soporific effect, there are few sleepy ones in the evening. Mr. Merrill has taken one Sunday evening each month, staying for personal work afterwards, and others who were invited have been guided by the Spirit, I feel sure. I shall never forget a talk by Professor Levonian on Reconciliation with God. Not only do our in-patients attend, but patients who stay in our khan, and often, as I have sat among them, the poor, sick, ragged, ignorant ones, it has seemed to me that it was just such an audience as Jesus must often have had. It has been blessed, and our people have been helped.”

Eastern Turkey Mission.

THE SCHOOLS AT VAN.

DR. RAYNOLDS gives a cheering account of the examinations of the various schools under their supervision, which were held from July 5 till July 14. The large number in the schools, including the orphanages, required ten days for careful inspection. Dr. Raynolds says:—

“All the examinations gave evidence of good, thorough, faithful work on the part of both teachers and pupils. The girls’ high school had a graduating class of four, and their final exercises occurred on Friday, when the large school room was crowded all day; the admission was only by ticket. Nersis Episcopos, the official head of the Armenian community, was among the appreciative audience, and at the close I invited him to pronounce the benediction, but before doing

so he took occasion to make some very kind and appreciative remarks, not only about the examinations then closed, but about our work in general.

“It was at the examination just one year ago, when thirteen boys received their diplomas, that the first public step may be said to have been taken in the line of coöperative work; when I expressed a willingness and desire for these boys to go forth as loyal members of the national church and labor for the elevation of their people. It was very encouraging after a year of effort on these lines, to hear what may be considered as an official recognition of the movement. The Bishop spoke in the kindest and most cordial terms of the work we have been doing, both in relief and in educational lines. He said

he had become thoroughly convinced that our object was to secure the good of the Armenian people, and that we had no concealed, ulterior motive, no axe to grind: that we took the children of the nation, gave them a thoroughly good and useful education, and gave them back to the nation. Hence, said he, 'This school is your school, this room (we use it also for a chapel) is your room,' and he there publicly gave me the right hand of fellowship, with highest appreciation for myself and our work. Of course he would know that his words would be considered as official, and were liable to be published in the papers, and he would not have said what he did without careful consideration. The speech seems to go far toward giving official sanction to the coöperative movement, and was evidently so received by the audience; many of the most influential men present took occasion to express their approval of the attitude he had taken as they bade me good-bye on going out. The Bishop also took occasion to speak very disparagingly of the opposite course, pursued by some, for the carrying out of personal ends, or selfish purposes, in such a way that all present clearly understood that he alluded to the Catholics, though he did not mention them by name. One of their chief officials and three of their nuns were present, and could hardly have enjoyed the remarks."

AN ORPHAN BOY'S WORK.

AFTER these examinations were over, Dr. Raynolds visited three of the villages in which the orphan boys who had been under his training were teaching. Of one of them he says:—

"I have written before of Yegheazar Rushdonian, who graduated last year and has been teaching this year at Nareg, where is situated the famous monastery of that name. There is an orphanage in the monastery, with twenty-five or thirty boys, but Rushdonian's work has

been with the village boys, of whom he has had about ninety under his care. This is by far the largest and most advanced school in the province outside the city, this village, unlike most others, having had some sort of a school for several years. Consequently there were a number of boys already somewhat advanced in their studies, and his work has been by no means that of a merely primary teacher. The highest class consisted of five boys, who have secured a good start in Turkish, have completed fractions in arithmetic, have got a very satisfactory understanding of Gospel history according to the harmony, while their knowledge of the structure of their own language was attested by their intelligent reading and explanation of difficult selections, and by very creditable essays presented, without correction, by their teacher. One member of the class had hardly clothes to cover him, and his hunger had been seldom fully satisfied during the year, and yet he stood very near the head of his class; and in the lower classes there were many bright, attractive faces whose owners passed excellent examinations, while their utterly insufficient clothing and thin bodies bore convincing testimony to their deep poverty and frequent suffering. Two young men, teachers in Armenian schools in the city, who were present, bore most enthusiastic testimony to the excellent work that had been done, and assured me that few, if any, of the city schools could make so creditable a showing of the year's work.

"But the progress the teacher has secured for his pupils in their studies is by no means the only evidence of the good work he has been doing. It is very evident, even from so short an observation, that his work in character-building has not been a whit behind that in mental culture. It is evident that the whole life of these boys has received a decided bent in a new direction, and that many in the village besides the children have

imbibed new and, to them, strange ideas concerning religious truth, concerning the Saviour and their relations to him, and concerning their own duties and obligations to God. The work which this young man and one of his classmates in a more distant village have done this year, amply justify the course we took, as alluded to above, in sending them out from the orphanage a little prematurely, for without them the beginning of this work would have been delayed, and the time to strike might have passed."

The other schools in care of orphan boys were not so advanced as this at Nareg, yet excellent work has been done. Of one of the boys Dr. Raynolds says:—"He has had better opportunities for evangelistic work than Rushdonian, and he has improved them nobly, proclaiming the truth not only in his own village, but in other near villages."

THE WORK IN AND ABOUT VAN.

DR. USSHER, after eight months' residence in Van, writes of his impressions of the place and of those who have held that difficult post for many years. Under date of June 10, he says:—

"My first impression was one of almost awe at the vastness of the work which Dr. Raynolds and his wife were doing. They have accomplished a marvelous amount. Dr. Raynolds disparages himself, but the fact is he has wonderful executive ability and a large heart. I doubt if there is another man in Turkey who is more respected and beloved and trusted. His work has been quiet but deep, and now the Gregorians speak of him as a second 'Enlightener' and the 'Savior of the nation.'

"The outside Gospel-work was not so manifest at first, but from all I know of the other stations and missions, encouraging as the work is in some, I feel that nowhere in Turkey is there a more encouraging or hopeful work than right here where we have not a single outstation. Perhaps we might say, more

properly, only one outstation; for a band of Protestant brethren meet weekly in Agantz. The idea, as I understand it, in establishing missions in Turkey among the Gregorians was not to found a new church, but to revive the spiritual life of the old church. It really looks as if that ideal were becoming a reality here. Priests and people are reading the Bible. They have come to the conclusion that the real object of the missionaries is not to make Protestants but to make Christians. Our graduates and other orphans are teaching schools in fourteen Gregorian villages, and the people, young and old, are eager to hear the gospel. Many seem to be soundly converted, among them some of the priests.

"We have 500 orphans on the premises, 300 boys and 200 girls, and I doubt if the same number of young people in America or England would be so obedient and easily controlled or show half as much interest in their Bibles. A step into the Christian Endeavor meetings on Sunday evening would surprise most American endeavorers. The real hold on the truth and the eagerness to impart it is refreshing. There is a splendid body of young people attending the churches, and just now I am praying for guidance in the matter of starting an Endeavor society for them. We had one some years ago, but it had to be discontinued because of a few revolutionists who attempted to use it for their own purposes.

"This fall we expect to call in about half a dozen of our young men from the villages for a little special training in theology and Bible-study, at the same time using them for evangelistic work in the near villages, and as teachers in the orphanages. They have all proven themselves as soul winners, and we feel that it will pay to give them some extra opportunities and spend extra time on them. The way the boys and girls have developed since going back to their vil-

lages is a joy to us all *to behold*, and bodes well for the future of the work when larger numbers will be ready to go out. Without doubt the most hopeful feature of the work now is the orphan work. Truly 'he maketh the wrath of man to praise him.'

"The missionary work on its medical side is developing. We have rented a house for a hospital, and find it a splendid opportunity for evangelization. The attendants are zealous Christians, and the patients, Armenian and Koords, seem to enjoy hearing the Bible."

Marathi Mission.

GROWTH AT SATARA.

MR. HENRY BRUCE, who has been aiding his sister in the care of the Satara station, sends, under date of July 20, the following report of progress:—

"When I went up to Mahableshwar for a much needed change, seven weeks ago, the number of baptisms during the current year stood at nearly sixty, and the number of children actually in our orphanage at the end of the holidays was less than forty. The schools reopened in the first week of June; and from this, and from a variety of other causes, the accessions to our community began to be more numerous and steady than before. When I came down, at the beginning of July, I found myself to some degree in a new world. I had to be conducted, like a stranger, about the orphanage, of which I have had charge from the first, but which had now grown to nearly 100. A new large house, of which I was superintending the repairs and alterations in May, was now swarming with between fifty and sixty boys, some of them very recently rescued from famine, but all testifying that they were now abundantly fed on two square meals and on two lunches per day. These boys, half-a-dozen of whom are big fellows, eat more per head than the girls, and this is a somewhat sore point with the boy's matron, an otherwise excellent old lady.

"One of the buildings has now been diverted to the use of a sort of widow's home, but we have three buildings for the orphans. The smallest of these three is the mother institution, the one which constituted our only building until

a few months ago. We are blessed in having two good, responsible matrons, and others who help in giving the daily religious instruction. Some, even of the newer orphans, are beginning to show that *Christian look* which they are so quick to acquire in this atmosphere. We have lately received 100 bags of the "Christian Herald" Indian corn. Our people wonder at the great size of the grains, the like of which they have never seen. They get an allowance of this corn in place of their former famine allowance, and the orphans use it mixed in one part with three parts of the indigenous grain. Since I returned there have been at least daily additions to the orphanage. It is a week since we have taken a census, but there must now be over 110. How my sister is going to continue to feed this multitude I do not see. I have not yet got used to the new scale of expenditure, but it cannot take less than four or five times 110 rupees per month to provide for 110 orphans. It will be a lesson in faith to one and all of us.

"The recent increase is nowhere more manifest than in the Station School, held in our own compound. The school now numbers 123, far too many for the accommodations. We have had to draft off twenty of the primary boys to vacant premises in the city, and twenty of the primary girls to our side veranda, with a new assistant teacher to each draft. The central school still remains crowded. This increase in the Station School is largely, but not entirely, coincident with the increase in the orphanage.

"I have left myself little space in

which to speak of the many baptisms that are taking place. Last week we had twenty-one baptisms, this week several, and on Sunday and Monday next hope to have a large number, perhaps twenty. These are mostly poor village people, often as not connected with the orphans. The Spirit of God seems to be working in their midst. We cannot refuse them when they are brought to us

by our village catechists, and when they pass excellent examinations before the church. Most of these cannot fairly be called "famine Christians," for they have no worldly gain to expect from us. And yet they might not have come to us but for the famine. For many years to come missionary work in India cannot be as it was before the famine."

NOTES FROM THE WIDE FIELD.

INDIA.

MISSION IN HYDERABAD.— In the *Harvest Field* for July there is a summary of the report of the English Wesleyan Mission in Hyderabad which is very striking. The work is among the outcasts of the Deccan, and the report is marked by the recurrence of the words "toil, and romance, and joy." There are already 5,169 in the Christian community. The environment of the mission is wholly unfavorable, the political authority being Moslem, while the religion of the common people is Hindu. The outcasts are crowded down in every way, and the converts are brought out of degradation. Of the nearly 300 baptized during the past year, one was a soothsayer, another a sorcerer, supposed to be possessed of a devil, and the third was a dedicated dancing-girl. The most striking fact brought to view is the changed feeling of the Moslem authorities toward the missionary work. It is marked clearly by three petitions signed by Syed, the Moslem high priest of Medak, the first in 1888, the next in 1898, and the last in 1899. The following is the record:—

"1888.— To H.H., the Nizam's Government: Syed the Blessed and the Chiefs of Medak petition that the request of the infidel dogs for a foothold among the company of the faithful in Medak be refused."

"1898.— To H.H., the Nizam's Government: Syed the Blessed and the Chiefs of Medak earnestly request that land be freely given, without tax, to the Padre Sahib and his sisters—the pious and the well born."

"1899.— Syed the Blessed to the Padre Sahib. Medak.— Greetings: May it please the Padre Sahib and his sisters to come with all his people, men, women, and children, and dine in Syed the Blessed's new palace banqueting-hall."

Concerning this surprising invitation the report says:—

"We must remember that no Hindu and scarcely a Mohammedan in Medak would allow these outcasts to pass his threshold; but this man, who hitherto had always opposed us, *himself* invited the outcast Christian, and welcomed us to a splendid feast, laid out on the beautiful carpet of his new banqueting-hall. Two new plates were set for each person, one piled eight inches high with rice, and the other with prepared meal and eggs. Syed the Blessed himself saw to our needs, and ere we went away, for the first time, Christians prayed aloud to Christ in the High Priest of Islam's palace, and at his request we sang as we marched away:—

"' Onward, Christian soldiers, marching as to war,
With the cross of Jesus going on before.' "

MISCELLANY.

BIBLIOGRAPHICAL.

Reminiscences of the Life and Work of Edward A. Lawrence. Edited by his mother, Mrs. Margaret Woods Lawrence. The Fleming H. Revell Company. 619 pages. \$2.

Mr. Lawrence's relation to missions warrants a notice in these pages of this unique and interesting biography, prepared by the hand of an affectionate mother. So many letters and expressions of opinion of the son are inserted, that the book has many of the elements of an autobiography, although it is skillfully woven together by a master hand. The strong personality of the mother appears side by side with that of the son. Mr. Lawrence's life was aggressive, winning, in a peculiar manner, those with whom he came in contact. His extended tour around the world in order to study modern missions stands out prominently. When he presented his resignation to

the church in Syracuse, N. Y., just before taking this tour, he said: "The great question of all religions has been the Kingdom of God, and the spread of his Kingdom in missionary work." The breadth here revealed is characteristic of the life of Mr. Lawrence. The journey resulted in a series of special lectures, which, after his decease, were published by his mother, under the title, "Modern Missions in the East," a volume which has had a large sale, and is now of great value to the student of missionary problems and work. He was a warm friend and supporter of missions, both at home and abroad. The reminiscences are interesting and stimulating, even to those who never knew Mr. Lawrence intimately. To those who counted him as a personal friend, this book cannot fail to have peculiar fascination.

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

For China: with deepest thanksgivings for the deliverance vouchsafed to many of our missionaries, especially those who were imperilled at Peking, let there be fervent intercessions in behalf of those who have been rescued, and for those who may be still in danger, that they may be guided in their plans, and comforted in their sorrows; that the lives which it is feared have been sacrificed may yet accomplish much for the redemption of China; that the kindred of those who have suffered martyrdom may be graciously upheld by the Divine Comforter; that the churches and missions which have been bereaved may not falter in the work they have undertaken; and that the Lord of Hosts would guide the councils of the nations, so that without selfish aims they may work harmoniously in the interests of humanity, and for the redemption of China.

For the Annual Meeting of the Board: that the Spirit of God may be present in special power, inspiring all councils and energizing all plans.

ARRIVALS IN THIS COUNTRY.

August 13. At Montreal, Mrs. Martha H. Perry, of Sivas, and Miss Emily McCalum, of Smyrna, West Turkey.

August 29. At New York, Rev. James C. Perkins, of Madura Mission.

DEPARTURES.

August 18. From New York, Miss Grisell M. McLaren, to join the Eastern Turkey Mission, at Van. (See page 387).

August 21. From San Francisco, Rev. Frank A. Lombard, for temporary service in connection with the Doshisha at Kyoto, Japan.

August 25. From New York, Rev. Henry J. Bruce and Miss Jean G. Gordon, returning to the Marathi Mission.

September 1. From New York, Miss Corinna Shattuck, returning to the Central Turkey Mission at Oorfa.

September 12. From Boston, Rev. and Mrs. James P. McNaughton, returning to Smyrna, Western Turkey Mission; also Miss Alice H. Bushee, returning to the mission to Spain.

ARRIVALS AT STATIONS.

- June 16. At Cesarea, Western Turkey, Rev. James L. Fowle and wife.
 June 23. At Benguella, West Africa, Mrs. Amy J. Currie, Mrs. R. G. Moffatt, and Miss Emma C. Redick.
 July 19. At Yokohama, Miss Martha J. Barrows.
 August 1. At Durban, Natal, Rev. James C. Dorward.
 August 23. At Samokov, Bulgaria, Miss Mary M. Haskell.

DONATIONS RECEIVED IN AUGUST.

MAINE.

Augusta, So. Parish ch., Extra-cent-a-day Band, 30; Miss M. D. Fairbanks, Extra-cent-a-day, 3 65,	33 65
Bangor, 1st ch., toward support of Rev. C. S. Vaughan,	100 00
Bridgton, 1st Cong. ch.	12 00
Bucksport, Elm-st. Cong. ch.	34 50
Cumberland County, Friend,	200 00
East Orrington, Cong. ch.	6 80
Gorham, John A. Waterman,	1 00
Limerick, Cong. ch.	5 00
Norridgewock, Cong. ch.	23 50
No. New Portland, Cong. ch.	2 00
Portland, State-st. Cong. ch., 300; E., 150,	450 00
Sherman Mills, Washburn Memorial ch.	6 00
Turner, Cong. ch., for native helper, Eastern Turkey,	2 00
Waterford, 1st Cong. ch., 12; Friend, 15,	27 00
—, Friends, for work in China,	15 00
Legacies. —Bath, Rodney Hyde, by Edwin P. Hyde,	5,862 50
	6,780 95

NEW HAMPSHIRE.

Atkinson, Cong. ch.	43 90
Bennington, Cong. ch.	8 88
Concord, West Cong. ch.	17 00
Croydon, Cong. ch.	15 00
Dublin, Cong. ch.	3 00
Epping, Cong. ch.	10 22
Exeter, Mrs. Elizabeth S. Hall,	510 00
Greenfield, Cong. ch.	8 60
Greenland, Cong. ch.	56 00
Hopkinton, Friend,	50 00
Jaffrey, East Cong. ch.	19 25
Keene, 1st Cong. ch.	40 00
Lyndeboro, Cong. ch.	11 70
Manchester, H. P. Huse,	15 00
Mason, Cong. ch.	7 23
Meriden, Cong. ch.	20 10
Meredith, 1st Cong. ch.	15 00
Newcastle, Cong. ch.	5 60
New London, Cong. ch.	9 40
Newport, Cong. ch.	200 00
Plymouth, Cong. ch.	26 80
South Seabrook, Cong. ch.	1 00
Stratham, Cong. ch.	25 00
Surry, Cong. ch.	2 00
Walpole, Cong. ch.	48 75
Warner, Mrs. Ruth W. Sargent,	10 00
Waterville, Miss H. Frances Osborne, for missionaries in China,	2 00
Wentworth Cong. ch.	3 00
Legacies. —Atkinson, Abigail L. Page, by M. A. and George A. Page, Ex'rs. part payment,	1,000 00
	2,184 43

VERMONT.

Barton, Cong. ch.	27 31
Bennington Center, Old First Cong. ch.	117 50
Berlin, J. N. Perrin and family,	9 00
Burlington, 1st ch., toward support of Rev. Wm. Hazen, 125; College-st. Cong. ch., 30,	155 00

Corinth, Cong. ch.	10 50
Derby, Cong. ch.	7 00
Dorset, Cong. ch.	48 59
East Brookfield, Cong. ch.	5 75
Franklin, Cong. ch.	19 33
Hardwick, C. E. Cong. ch.	21 00
Johnson, Cong. ch.	30 00
Ludlow, Cong. ch.	24 34
Middlebury, Friend, Cong. ch.	50 00
Montpelier, Friend,	5 00
Morgan, Cong. ch.	7 25
Newport, 1st Cong. ch.	40 00
North Craftsbury, Rev. C. H. Morse,	1 00
Northfield, Cong. ch.	32 94
Norwich, Rev. N. R. Nichols,	10 00
Orwell, Cong. ch.	46 83
Richmond, Cong. ch., 14.69; do., Jonesville outstation, 6.35,	21 04
Rutland, Cong. ch., S. S. P. Fund, 100; Friend of Missions, 10,	110 00
St. Johnsbury, South Cong. ch.	168 55
Sherburne, Cong. ch.	5 00
Springfield, Cong. ch.	58 55
Stafford, Cong. ch.	35 00
Thetford, 1st Cong. ch.	23 68
Tunbridge, Cong. ch.	1 00
Williamstown, Cong. ch.	5 80
Woodstock, Cong. ch.	22 47
Legacies. —Grafton, Mrs. Elizabeth H. Weeks, by Geo. A. Coombs, Ex'r,	25 00
Royalton, Cyrus B. Drake, less ex., add'l,	100 33
	1,244 86

MASSACHUSETTS.

Abington, 1st Cong. ch.	9 55
Andover, Seminary ch.	60 00
Amherst, North Cong. ch.	20 00
Arlington, Friend,	2 00
Ashby, Cong. ch.	19 78
Attleboro, 2d Cong. ch., Lizzie B. Day,	10 00
Auburndale, Cong. ch.	76 19
Berkley, 1st Cong. ch.	5 32
Beverly, Dane-st. Cong. ch., toward support Rev. R. Windsor,	9 75
Becket, North Cong. ch.	13 58
Boston, Park-st. ch., 102; Highland ch. (Roxbury), Friend, 50; Boylston ch. (Jamaica Plain), toward support Miss Kinney, and to const., with other donations, LINCOLN F. CROWELL, H. M., 36; 2nd ch. (Dorchester), 25; Eliot ch. (Roxbury), a mite box for West Central African Mission, 6; X., 10; Frank H. Kasson, 8; R. D. Pratt, 2,	239 00
Boxford, Cong. ch., of which 7 for work in China,	47 92
Bradford, 1st Cong. ch.	25 00
Braintree, Storrs Ladies' Foreign Miss'y Soc.	56 00
Brockton, Porter ch.	40 00
Chesterfield, Mrs. F. W. Damon,	1 00
Cohasset, 2d. Cong. ch., of which 5.46 for China, and 2.75 for Austria,	82 87
Dalton, 1st Cong. ch., toward support Rcv. F. M. Chapin,	600 00
East Walpole, Cong. ch.	14 86
Everett, 1st Cong. ch.	5 00
Fall River, Fowler Cong. ch.	30 75
Feeding Hills, Cong. ch.	12 00

Fitchburg, Mrs. Agnes Pohlman, 5;	
Miss Liritz, 5,	10 00
Gloucester, Cong. ch.	20 80
Hawley, 1st Cong. ch.	3 06
Hubbardston, Cong. ch., 7; Friend, 10,	17 00
Lee, Cong. ch.	415 00
Ludlow, 1st Cong. ch.	15 00
Mansfield, Cong. Sab. sch., toward	
support Rev. W. H. Sanders,	4 20
Marblehead, 1st Cong. ch., to const.,	
with other donations, JOHN G.	
BROUGHTON, H. M.	75 00
Mattapoisett, Cong. ch.	16 92
Medford, Mystic ch., Rev. John	
Barstow,	10 00
Middleboro, 1st Cong. ch.	122 00
Middlefield, Cong. ch.	12 00
Mill River, Cong. ch.	9 30
New Bedford, Trinitarian Cong. ch.	66 44
Newbury, 1st Cong. ch.	11 49
Newburyport, Prospect-st. ch.	30 00
Newton Centre, 1st Cong. ch., of	
which 100 toward support of mis-	
sionary, and 26 Extra-cent-a-day	
band,	126 00
Newtonville, A. E. Wyman,	25 00
Northampton, F. Mabel Winchell,	10 00
North Chelmsford, J. B. Cook,	3 50
Pepperell, Cong. ch.	20 88
Pittsfield, Geo. Wells,	15 00
Plainfield, Cong. ch.	3 70
Plymouth, Church of the Pilgrimage,	9 91
Readville, Blue Hill Evangelical Soc.	9 63
Salem, a deceased friend,	45 00
Sheffield, Cong. ch.	9 23
South Braintree, Cong. ch.	8 00
South Framingham, Grace Cong. ch.	53 35
South Sudbury, Memorial ch.	8 12
Springfield, 1st Cong. Sab. sch., to-	
ward support Dr. C. D. Ussher,	
128; Theodore S. Lee, 2; L. B., 2;	
Friend, 75,	207 00
Sterling, Cong. ch.	16 00
Upton, 1st Cong. ch.	3 00
Wakefield, Y. P. S. C. E. of 1st	
Cong. ch., for work in China,	25 50
Wellesley, Rev. E. B. Webb, D.D.	100 00
West Cummington, Cong. ch., toward	
support Rev. C. T. Riggs,	17 30
Westfield, H. Holland,	5 00
Westhampton, Cong. ch.	28 44
Whitinsville, Cong. ch., 2,068.89; Es-	
tate Wm. H. Whitin, 500,	2,568 89
Winchendon, 1st Cong. ch.	51 76
Windsor, Cong. ch.	8 00
Woburn, 1st ch., toward support	
Rev. J. H. Roberts,	550 00
—, a deceased friend,	10,000 00
—, " " " "	3,000 00
—, " " " "	1,000 00
—, " " " "	500 00
—, Received for preaching, by	
Rev. E. E. Aiken, less expenses,	9 60—20,658 59

<i>Legacies.</i> —Lancaster, Fdw'd Phelps,	
by Andrew J. Kennedy, Adm'r,	4,000 00
Lee, Mary I. Bradley, by J. L. Kil-	
bon, to const. MELVINA BRADLEY	
CONDIT, Rev. AUSTIN B. BAS-	
SETT, and JOHN A. BRADLEY,	
H. M.	300 00
Leicester, Hannah W. Chilson, by	
Charles G. Stearns, Ex'r, add'l,	14 22
Lynnfield Centre, E. Augusta Rich-	
ardson, for West Central Africa	
Mission, by Rebecca S. Richard-	
son,	500 00
Monson, William S. Nichols, add'l,	3 57
Southfield, Mrs. Olive L. Canfield,	
by Grove Gaylord, Ex'r, add'l,	873 59
Worcester, Albert Curtis, by E. B.	
Stoddard and James Logan,	
Ex'rs, add'l,	19,000 00—24 691 38
	45,349 97

RHODE ISLAND.

Bristol, 1st Cong. ch.	32 92
Providence, Union Cong. ch., 617.79;	
Benevolent ch., Mrs. Ella F. Luther,	

25; Plymouth Cong. ch. to const.	
with other dona's REV. AND MRS.	
HERBERT A. YOUTZ, H. M., 20,	662 79
Slatersville, Cong. ch.	17 08
Tiverton, Cong. ch.	9 75—722 54

CONNECTICUT.

Bridgeport, West End Cong. ch.,	
16.72; Park-st. ch., a member, 2,	18 72
Brookfield, Cong. ch.	40 58
Canterbury, 1st Cong. ch.	13 37
Colebrook, Sarah Carrington,	25 00
East Canaan, Cong. ch.	5 00
East Haddam, 1st Cong. ch.	41 45
East Hartland, Cong. ch.	21 50
Ellsworth, Cong. ch.	10 00
Fairfield, Benj. Betts,	50 00
Falls Village, Cong. ch.	4 27
Farmington, 1st Cong. ch. and Sab.	
sch., of which 25 from Rev. J. G.	
Johnson, D.D.	90 00
Griswold, 1st Cong. ch.	32 10
Guilford, 1st Cong. ch.	100 00
Haddam, Cong. ch.	14 00
Hanover, Cong. ch.	8 80
Hartford, Y. P. S. C. E. of South	
Cong. ch. for Japan,	90 00
Killingworth, Rev. Edward G. Stone,	1 50
Manchester, Mrs. Lucy J. Ford,	2,000 00
Middletown, 1st Cong. ch.	25 45
Mystic, Cong. ch.	15 58
Nepaug, Cong. ch. and Y. P. S. C. E.	16 59
New Britain, South Cong. ch., toward	
support of missionary,	557 42
New Hartford, "In memory of Hor-	
ace Pitkin,"	10 00
New London, Mrs. J. N. Harris,	200 00
Northfield, M.	10 00
Norwich, Broadway Cong. ch., 1,100;	
Park Cong. ch., of which 252.19	
toward support of missionary,	462.73,
	1,562 73
Pomfret Centre, 1st Cong. ch.	60 00
Salisbury, Cong. ch., toward support	
Rev. C. E. Ewing,	18 67
Somersville, Cong. ch.	10 32
South Canaan, Cong. ch.	7 34
Stonington, 1st Cong. ch., 29.42; 2d	
Cong. ch., 19.25,	48 67
Stratford, Cong. ch. (of which 13.87	
m. c. Stratford and 5 63 m. c. Oro-	
noque), to const., with other dona.,	
EDMUND H. JUDSON, H. M.	75 00
Thomaston, Cong. ch.	12 07
Tolland, Cong. ch.	13 45
Torrington, Cong. ch.	33 00
Voluntown and Sterling, Cong. ch.	3 00
Washington, 1st Cong. ch.	118 50
Westchester, Cong. ch.	10 05
West Woodstock, H. E. C.	5 00
Wethersfield, Cong. ch.	38 25
Winchester, Cong. ch.	10 00—5,427 38

<i>Legacies.</i> —Norwalk, Wm. J. Crow,	
add'l,	4,819 38
Pomfret, Mrs. Clara C. Williams,	
by Miss Mary Park, Ex'x,	1,000 00
South Manchester, Mrs. Emily W.	
Dimock, by Chas. E. House,	
Ex'r (through Cong. ch.),	2,000 00
Vernon, Jane Bancroft, by Secur-	
ities Co., Ex'r,	2,816 56
Winchester, William E. Cowles,	
add'l, by Henry Gay, Trustee,	320 83—10,956 77
	16,384 15

NEW YORK.

Antwerp, 1st Cong. ch.	10 51
Aquebogue, Cong. ch.	3 25
Baiting Hollow, Cong. ch.	2 32
Bridgewater, 1st Cong. ch.	10 00
Brooklyn, Central Cong. ch., 90.47;	
Tompkins-av. Cong. ch. 84; Clin-	
ton-av. Cong. ch., 70; Pilgrim Cong.	
ch. 70; Lewis-av. Cong. ch. 14;	
J. P. Roberts, for China, 5,	333 47
Busti, Eli Curtis,	3 00

Clifton Springs, Friends,	75 00
Cortland, 1st Cong. ch., of which 50 toward support Rev. J. D. Taylor,	125 00
Coventryville, Cong. ch.	8 00
Groton City, Cong. ch.	5 00
Howells, Cong. ch.	9 00
Jamestown, C. Underwood, for mis- sionaries in No. China,	5 00
Middletown, 1st Cong. ch.	18 22
Mt. Sinai, Cong. ch.	10 10
Napoli, 1st Cong. ch.	5 10
New York, Manhattan Cong. ch., 19.25; Z. Stiles Ely, 1,200; Rev. L. H. Cobb, D.D., 50; a Steward, 50,	1,319 25
Orient, Cong. ch.	21 80
Rochester, Mrs. Caroline L. Smith,	25 00
Schenectady, Cong. ch., 20; Y. P. S. C. E., for Chinese missionaries, 10,	30 00
South Granville, Cong. ch.	10 00
Washington Mills, Messiah Cong. ch.	15 00
—, A deceased friend,	5,000 00—7,044 02

Legacies.—New York, Peter Carter, 500 00
7,544 02

NEW JERSEY.

Glen Ridge, Cong. ch.	14 00
Plainfield, J. O. Niles,	3 00—17 00

PENNSYLVANIA.

Centreville, Cong. ch.	8 50
Delta, Bethesda Welsh Cong. ch.	1 30
Lansford, English Cong. ch.	8 00
Philadelphia, Harold Goodwin, for work in Turkey,	5 00
Pittston, 1st Cong. ch.	24 00—46 80

Legacies.—Pittsburgh, Ellen Price
Jones, add'l, 7 00
53 80

WEST VIRGINIA.

Huntington, 1st Cong. ch.	37 09
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DISTRICT OF COLUMBIA.

Washington, Y. P. S. C. E. of Mt. Pleasant Cong. ch., toward support Rev. W. L. Beard, 15; Gen'l E. Whittlesey, 50; M. L. Taylor, 15; D. J. Brewer, 10,	90 00
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NORTH CAROLINA

Beaufort, 1st Cong. ch.	1 40
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SOUTH CAROLINA.

Horrell, Howell Chapel,	1 10
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GEORGIA.

Baxley, Mount Olivet Cong. ch.	2 85
Meansville, Cong. ch.	1 90—4 75

FLORIDA.

Melbourne, Rev. E. W. Butler,	10 00
—, Friends, toward support Rev. and Mrs. W. W. Wallace,	25 00—35 00

ALABAMA.

Fairford, St. Thomas Cong. ch.	6 00
Shelby, 1st Cong. ch.	2 60
Sulligent, Cong. ch.	2 68—11 28

MISSISSIPPI.

Cherokee, Cong. ch.	50
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LOUISIANA.

Hammond, Ladies' Miss'y Soc., a friend,	2 00
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TENNESSEE.

Crossville, Cong. ch.	5 00
East Lake, Cong. ch.	35 00
Lantana, Cong. ch.	5 50
Oakdale, Cong. ch.	5 50
Pomona, Cong. ch.	6 25—52 25

TEXAS.

Paris, 1st Cong. ch.	15 00
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INDIANA.

Michigan City, Sanborn Memorial Cong. ch.	1 45
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MISSOURI.

Carthage, Cong. ch.	20 76
Maplewood, Covenant Cong. ch.	5 00
Riverdale, Cong. ch.	14 40
St. Joseph, Dr. and Mrs. H. N. Keener,	2 00
St. Louis, Memorial Cong. ch.	9 00
Sedalia, 2d Cong. ch.	4 00—55 16

OHIO.

Ashtabula, 1st Cong. ch., by R. G. S.	2 00
Barnes, Rosetta Mentzer,	7 00
Berea, Mr. and Mrs. S. L. Root,	5 00
Cleveland, Euclid-av. Cong. ch., 15, and Y. P. S. C. E., 30, toward sup- port Rev. and Mrs. H. B. Newell; East Madison-av. Cong. ch., 25.33; Olivet Cong. ch., Lucy H. Young, 1.50; W. A. Hillis, 10,	81 89
Columbus, Mayflower Cong. ch.	9 73
Conneaut, Mrs. Grace Hayne,	2 50
Cuyahoga Falls, Cong. ch.	10 00
Geneva, 1st Cong. ch., 24.90; Lena E. Hitchcock, 5,	29 90
Greenwich, MRS. ELLEN M. HEALY, to const. HERSELF, H. M.	100 00
Hudson, Cong. ch.	15 00
Huntsburg, Cong. ch., K. E. Soc.	15 36
Kinsman, 1st Cong. and Presb. ch.	25 00
Lexington, Cong. ch.	15 00
Mansfield, Mayflower Memorial ch., for China,	6 00
Marysville, 1st Cong. ch.	15 00
Mt. Vernon, 1st Cong. ch.	20 63
Norwalk, Cong. ch.	6 00
Oberlin, 1st Cong. ch., 50; do., a member, 25; Abram B. Allen, 7.50,	82 50
Sylvania, Cong. ch.	2 41
Thompson, Cong. ch.	13 20
Toledo, Washington-st. Cong. ch., 16.75; Edward H. Rhoades, to const. AVERY W. BOARDMAN, H. M., 100,	116 75
West Andover, Cong. ch.	3 56—584 49

ILLINOIS.

Amboy, 1st Cong. ch.	8 00
Batavia, Cong. ch.	34 26
Beecher, Cong. ch.	8 06
Bowmanville, Cong. ch.	15 00
Byron, Cong. ch.	16 61
Chesterfield, Cong. ch.	21 70
Chicago, Auburn-park Cong. ch., 20.75; Douglas-park Cong. ch., J. F. McMillen, 10; Union-park Cong. ch., 1.45; Rev. Henry Willard, 21; Rev. Solomon Clark, 5; F., 100; Corporate Member, Thank-offering, 25,	183 24
Crystal Lake, Cong. ch.	4 50
Evanston, 1st Cong. ch., toward sup- port Rev. D. C. Greene,	94 25
Geneva, C. H. Beers,	100 00
Godfrey, Cong. ch.	24 50
Harrison, Cong. ch.	1 40

Harvard, Mr. and Mrs. Robert C. Uecke,	10 00
Jefferson Park, Cong. ch.	19 00
Kewaunee, Cong. ch., toward support Rev. W. E. Fay,	46 00
Lacon, Cong. ch.	13 00
Lake Forest, Rev. W. A. Nichols,	20 00
Neponset, Cong. ch.	22 00
Oak Park, 1st Cong. ch., Young Men's Mis. Soc.	2 00
Oglesby, Mr. and Mrs. H. A. Bent,	10 00
Ottawa, 1st Cong. ch., toward support Rev. J. C. Dorward,	94 48
Port Byron, Cong. ch.	5 57
Ravenswood, Cong. ch., for missionary pastor,	23 07
Richmond, 1st Cong. ch.	2 85
Rio, Cong. ch., for increase appropriations, Marathi Mission,	1 00
Roscoe, Cong. ch.	20 09
Shabbona, Cong. ch.	32 79
Shirland, Cong. ch.	2 75
Stockton, Dr. C. F. Rife, received for preaching, less expenses,	45 14
Urbana, Harry S. De Velde,	2 00
Wheaton, Rev. J. D. Wyckoff, a thank-offering, 10; Rev. Geo. H. Smith, 5,	15 00
Winnebago, Cong. ch.	12 00
—, A deceased friend,	1,000 00—1,910 17

MICHIGAN.

Alpine Centre, Cong. ch.	2 00
Alpine & Walker, Cong. ch.	15 50
Anu Arbor, J. W. Bradshaw,	5 00
Belford, Cong. ch.	2 00
Breckenridge, Cong. ch.	16 00
Cedar Springs, Cong. ch.	11 50
Chelsea, Cong. ch.	15 95
Columbus, Cong. ch.	8 00
Constantine, Cong. ch.	9 58
Cooper, Cong. ch.	7 35
Deerfield, Cong. ch.	3 30
Delta, Cong. ch.	2 75
Detroit, 1st Cong. ch., 85; Mt. Hope Cong. ch., 4,	89 00
Douglas, Cong. ch.	10 60
Frankfort, Cong. ch.	8 10
Freeport, Cong. ch.	4 50
Grand Haven, Cong. ch.	4 25
Grand Junction, Cong. ch.	6 00
Jefferson, Cong. ch.	3 00
Kenton, Cong. ch.	7 00
Lewiston, Cong. ch., for increase appropriation, Marathi,	5 00
Noble, H. Bogardus,	3 00
Olivet, 1st Cong. ch.	8 85
Port Huron, Ross Memorial Cong. ch., 10; 25th-st. Cong. ch., 10,	20 00
Ransom, Cong. ch.	7 76
Red Jacket, Cong. ch., 2.50; a friend, to const. Mrs. ELLEN LOUISE CORWIN, H. M., 100,	102 50
St. Johns, 1st Cong. ch.	43 60
South Haven, Cong. ch.	27 00
Tyrone, Cong. ch.	2 20
Wacousta, Cong. ch.	4 90—456 19

WISCONSIN.

Aurora, Cong. ch.	6 50
Black Earth, Rev. W. Stoddart,	5 00
British Hollow & Potosi, Cong. ch.	6 00
Elroy, Cong. ch.	11 00
Endeavor, Cong. ch.	10 17
Genoa Junction, Cong. ch.	6 14
Glenbeulah, J. H. Austin,	10 00
Harris Ridge, Cong. ch.	2 15
Hillsboro, Cong. ch.	3 05
Janesville, 1st Cong. ch., 100; C. W. Van Akin, 20,	120 00
Lake Mills, Cong. ch.	10 45
Maple Ridge, Cong. ch.	70
Milwaukee, Swedish Cong. ch.	1 41
Neillsville, Cong. ch.	3 00
Pewaukee, Cong. ch.	20 36
Racine, Welsh Cong. ch., 11; Mrs.	

Canfield Smith, 25; Mary Jhorgenson, 10,	46 00
Shopiere, Cong. ch.	11 10
South Milwaukee, German Cong. ch.	3 85
Steuben, Cong. ch.	1 85
Sun Prairie, Cong. ch.	25 50
West Superior, Pilgrim Cong. ch.	25 00
Windsor, Cong. ch.	16 50—345 73

IOWA.

Ashton Chapel, Cong. ch.	2 50
Avoca, German Cong. ch., Woman's Missionary Soc.	5 00
Baxter, Cong. ch.	3 25
Blairsburg, Cong. ch.	10 00
Chester Centre, Cong. ch.	5 06
Clear Lake, 1st Cong. ch.	6 51
Creston, Pilgrim Cong. ch.	2 00
Denmark, Cong. ch.	58 00
Des Moines, M. H. Smith,	20 00
Dumont, Mr. and Mrs. H. C. Brown,	5 00
Edgewood, Cong. ch.	8 70
Elma, Cong. ch.	8 21
Farnhamville, Cong. ch.	2 57
Gaza, Cong. ch.	2 00
Grant, Cong. ch.	2 07
Iowa Falls, Cong. ch.	25 30
Lake City, R. L. McCord,	25 00
Lakeside, Rev. R. R. Wood,	10 00
Milford, Cong. ch.	4 15
Monticello, Cong. ch.	26 75
Muscatine, 1st Cong. ch.	51 14
Nashua, 1st Cong. ch.	23 25
Old Man's Creek, Welsh Cong. ch.	15 70
Oto, Cong. ch., of which one-half for work in India,	15 50
Percival, Cong. ch.	8 50
Riceville, Cong. ch.	4 50
Saratoga, Cong. ch.	2 05
Sheldon, Cong. ch.	31 46
Traer, Cong. ch.	86 29
Waterloo, 1st Cong. ch.	64 00
Waverly, Cong. ch.	4 80—539 26

MINNESOTA.

Anoka, Cong. ch.	7 00
Belgrade, 1st Cong. ch.	12 00
Duluth, Rev. Jeremiah Kimball,	5 00
Faribault, Cong. ch.	68 69
Granite Falls, Cong. ch.	4 65
Lake City, Swedish Cong. ch.	1 85
Minneapolis, Plymouth Cong. ch., 54; Pilgrim Cong. ch., 5; Edward J. Brown, 15; Rodolmer, 2.50,	76 50
Northfield, Cong. ch.	51 42
St. Charles, Cong. ch.	5 00
Sauk Rapids and St. Cloud, Cong. ch.	2 70
West Dora, Cong. ch.	3 40
Winona, 1st Cong. ch., of which 100 from W. F. Laird,	140 00—378 21

KANSAS.

Alton, Cong. ch.	7 15
Capioma, Cong. ch.	5 00
Cora, Cong. ch.	11 00
Eureka, Cong. ch.	74 38
Fort Scott, Cong. ch.	1 35
Lawrence, Plymouth ch.	133 18
Ottawa, 1st Cong. ch.	22 10
Topeka, Seabrook ch., 5; Pauline ch., 3,	8 00
Wellington, 1st Cong. ch.	30 01
Westmoreland, Cong. ch.	10 36
Wichita, Plymouth Cong. ch.	22 05—324 58

NEBRASKA.

Avoca, Cong. ch.	5 25
Bruning, Cong. ch.	14 00
Brunswick, Cong. ch.	2 60
Burwell, Cong. ch.	6 00
Butte, Rev. John Single,	2 50
Clark, Cong. ch.	6 45
Clay Centre, Cong. ch.	20 84
Columbus, Cong. ch.	19 00
Creighton, 1st Cong. ch.	2 00

Crete and Wilbur, Bethlehem Cong. ch.	2 00
Daily, Cong. ch.	2 00
Indianola, Cong. ch.	12 00
Irvington, Cong. ch.	16 00
Lincoln, Vine-st. Cong. ch.	21 00
McCook, by a working woman,	5 00
Milford, 1st Cong. ch.	8 96
Newcastle, Cong. ch.	4 50
Palisade, 1st Cong. ch.	6 45
Rising City, Cong. ch., Mrs. J. H. Greenslit,	5 00
Shickley, Cong. ch.	10 40
Silver Creek, Cong. ch., of which 5 from E. H. D.	19 25
Strang, Cong. ch.	7 00
Weeping Water, Cong. ch.	44 51
Willowdale, Cong. ch.	3 60—246 31

CALIFORNIA.

Avalon, Cong. ch.	5 00
Berkely, 1st Cong. ch., 193.10; North Cong. ch., 16.80,	209 90
Corning, Rev. H. M. Bissell,	5 00
Lincoln, Cong. ch.	5 00
Loomis, Cong. ch.	5 05
Los Angeles, Elihu Smith, to const. MARY B. SMITH, H. M.	100 00
Murphy's, Cong. ch.	6 50
Nordhoff, Friend,	20 00
Oakland, 1st Cong. ch., 215; Pilgrim Cong. ch., 86.10; Plymouth-av. Cong. ch., 22.35; Oak Chapel, 5.25; J. K. McLean, 15,	343 70
Pas Robles, Cong. ch.	1 00
Pescadero, Cong. ch.	2 50
Redwood City and Woodside, Cong. chs.	33 00
Rio Vista, Cong. ch.	35 00
San Andreas, Cong. ch.	2 50
San Diego, Henry Sheldon,	25 00
San Jose, Abel Whitton,	5 00
San Juan, Cong. ch.	5 00
San Miguel, Cong. ch.	1 00
Santa Rosa, Cong. ch.	11 20
Saratoga, Cong. ch.	14 00
Sonoma, Cong. ch.	12 00
Stockton, Rev. John C. Holbrook, D.D., sale of <i>Recollections of a Non-agenarian</i> ,	9 52
San Francisco, 1st Cong. ch., 105; Plymouth Cong. ch., 31.80; Richmond Cong. ch., 10; Edward Coleman, 100; Wm. L. Irvine, 1,	247 80—1,104 67

OREGON.

Portland, 1st Cong. ch.	50 00
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COLORADO.

Arriba, Cong. ch., toward support Rev. H. Fairbank,	6 00
Buena Vista, Cong. ch.	6 00
Cope, Cong. ch.	1 70
Crested Butte, Union ch.	32 05
Cripple Creek, Cong. ch.	200 00
Denver, 1st Cong. ch.	40 00
Grand Junction, Cong. ch.	7 40—294 05

WASHINGTON.

Fremont, Edgewater Cong. ch.	10 00
Seattle, Plymouth Cong. ch.	41 17—51 17

NORTH DAKOTA.

Amenia, Cong. ch.	17 10
Antelope, Cong. ch.	3 00
Dwight, Cong. ch.	9 00
Hesper, Cong. ch.	1 00
Oberon, 1st Cong. ch.	2 65
Oriska, Cong. ch.	4 30—37 05

SOUTH DAKOTA.

Academy, Cong. ch.	11 27
Ashton, Cong. ch.	2 20
Beresford, Cong. ch., of which 1 from Woman's Miss'y Soc.	12 50

Buffalo Gap, Rev. R. F. Black,	2 00
Cheyenne, Cong. ch.	1 99
Clark, Cong. ch.	7 00
Cresbard, Cong. ch.	3 00
Ipswich, Cong. ch.	5 47
Lake Preston, Cong. ch.	6 00
Little Moreau, Cong. ch.	2 80
Moreau River, Cong. ch.	81
Oahe, Cong. ch.	2 00
Rosette Park, Cong. ch.	2 20
Virgin Creek, Cong. ch.	95
Webster, Cong. ch.	21 00
Winfred, Cong. ch.	3 00
Worthing, Cong. ch.	6 00
Yankton, Cong. ch.	17 50—107 69

UTAH.

Park City, Cong. ch.	16 10
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INDIAN TERRITORY.

Vinita, Cong. ch., for Mis. Soc.	5 00
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NEW MEXICO.

San Rafael, Rev. J. H. Heald,	2 50
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NEVADA.

Reno, Cong. ch.	10 00
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OKLAHOMA.

Guthrie, Warner-av. Cong. ch.	3 25
Oklahoma City, 2d Cong. ch.	1 50—4 75

ALASKA.

Douglas, Cong. ch.	13 15
Metlakatla, Ernest R. Pike,	3 50—16 65

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Hong Kong, REV. C. R. HAGER, M. D., to const., with other donations, HIMSELF, H. M.	40 80
England, London, Miss S. Louisa Ropes,	75 00
Japan, —, Miss F. A. Gardner,	3 00
Syria, Abeih, a reader of the <i>Herald</i> ,	10 00—128 80

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,

Treasurer.

For several missions, in part,	12,503 49
For trav. expenses missionaries, and supplementary appropriations to Aug. 31, 1900,	4,148 06
For allowances of missionaries in this country, outfits, and freight of outgoing missionaries to Aug. 31, 1900,	7,891 10
For Miss Colby's watchman,	45 00—24,587 65

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. LEAKE, Chicago, Ill.

Treasurer. 6,000 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. S. M. Dodge, Oakland, California,

Treasurer. 3,700 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Bath, Winter-st. Cong. Sab. sch.	100 00
NEW HAMPSHIRE.—Greenfield, Y. P. S. C. E.	5 40
VERMONT.—Richmond, Y. P. S. C. E.	5 00
MASSACHUSETTS.—Amherst, Y. P. S. C. E., 5; Clinton, Y. P. S. C. E. of German ch., 3; Globe Village, Y. P. S. C. E., for Madura, 12; Haverhill, Y. P. S. C. E. of West Cong. ch., 1.50; Hudson, Y. P. S. C. E., for India, 10; Marblehead, 1st Cong. Sab. sch., 25; Middleboro, Y. P. S. C. E., 6; Newton, Eliot Cong. Sab. sch., 26.50; Sheffield, Y. P. S. C. E., 7.88; Sterling, Y. P. S. C. E., 10; Williamstown, Y. P. S. C. E. of the ch. of Christ in the White Oaks, 6	112 88
CONNECTICUT.—Griswold, Y. P. S. C. E., 5; New London, Sab. sch. of 1st ch. of Christ, 8.62	13 62
NEW YORK.—New York City, Bethany Sab. sch., by F. M. Robinson, 25; Orient, Cong. Sab. sch., 23; Sherburne, Cong. Sab. sch., 17.19	65 19
VIRGINIA.—Falls Church, Y. P. S. C. E.	8 21
GEORGIA.—Atlanta Y. P. S. C. E. of Central Cong. ch., for work in China,	2 50
FLORIDA.—Melbourne, Y. P. S. C. E.	7 03
TENNESSEE.—Memphis, Y. P. S. C. E. of Strangers' Cong. ch.	1 86
OHIO.—Aurora, Cong. Sab. sch., 4; Thompson, Y. P. S. C. E., 80,	4 80
ILLINOIS.—Crystal Lake, Cong. Sab. sch.	1 25
MINNESOTA.—Minneapolis, Pilgrim Cong. Sab. sch.	2 60
MICHIGAN.—Benton Harbor, Y. P. S. C. E., 7.50; Detroit, Mt. Hope Y. P. S. C. E., 10; do., Mt. Hope Jr., do., 5; Grand Haven, Cong. Sab. sch., 1.75	24 25
WISCONSIN.—East Troy, Cong. Sab. sch.	4 00
IOWA.—Edgewood, Jr. C. E. Soc., .92; Van Cleve, Y. P. S. C. E., 3,	3 92
KANSAS.—Partridge, Cong. Sab. sch., 2.10; Topeka, Seabrook Cong. Sab. sch., 2; Westmoreland, Y. P. S. C. E., 2	6 10
NEBRASKA.—Estell, Cong. Sab. sch., 1.31; Pleasant Valley, do., .45; Shickley, Y. P. S. C. E., 1.05; Weeping Water, Cong. Sab. sch., 13.69	16 50
CALIFORNIA.—San Francisco, Y. P. S. C. E. of 1st Cong. ch., 25; Saratoga, Cong. Sab. sch., 2; do., Y. P. S. C. E., 3; do., Jr. C. E. Soc., 1,	31 00
COLORADO.—Buena Vista, Cong. Sab. sch.	3 05
WYOMING.—Cheyenne, 1st Cong. Sab. sch.	9 35
SOUTH DAKOTA.—Ipswich, Cong. Sab. sch., 11.27; do., Y. P. S. C. E., 1.05; Rosette Park, Cong. Sab. sch., 1.95; Winfred, Y. P. S. C. E., 5,	19 27
	<hr/> 447 78

MICRONESIAN NAVY.

MASSACHUSETTS.—East Northfield, Children, per Mrs. A. G. Moody, 3.95; do., Madeleine J. Chutter, 2.50; do., Inez H. Hull, 2.50; all for schooner,	8 95
NEW YORK.—East Bloomfield, Cong. Sab. sch.	14 00
OHIO.—Rootstown, through W. B. M. I.	25
ILLINOIS.—Evanston, M. A. Dean, 10; do., B. F. Homer, 2; all for schooner,	12 00
	<hr/> 35 20

FOR SUPPORT OF YOUNG MISSIONARIES.

MISSOURI.—Springfield, Y. P. S. C. E. of 1st Cong. ch., for De Forest Fund,	2 00
ILLINOIS.—Harvey, Y. P. S. C. E., 7.50; Highland, do., 2.50; Huntley, do., 3; Roscoe, do., 10; Seward, do., 12.50; all for MacLachlan Fund,	35 50
MICHIGAN.—Big Rapids, Y. P. S. C. E., for Lee Fund,	2 37
MINNESOTA.—Minneapolis, Y. P. S. C. E. of Pilgrim Cong. ch., for Holton Fund,	12 50

WISCONSIN.—Kewaunee, Y. P. S. C. E., 4.25; Plymouth, do., 4; So. Milwaukee, do., 2; Spring Valley, do., 2.22; Stoughton, do., 1.75; all for Olds Fund,	14 22
NEBRASKA.—Crete, Y. P. S. C. E., for Bates Fund,	12 04
COLORADO.—Buena Vista, Y. P. S. C. E., for Albrecht Fund,	5 00
NORTH DAKOTA.—Sykeston, Y. P. S. C. E., for Holton Fund,	6 25
SOUTH DAKOTA.—Beresford, Y. P. S. C. E., .50; Deadwood, do., 5; all for Holton Fund,	5 50
IOWA.—Creston, Y. P. S. C. E., 5; Eldora, do., 15; Old Man's Creek, do., 10; Oskaloosa, do., of 1st Cong. ch., 1.50; Red Oak, do., 12.50; all for White Fund,	44 00
	<hr/> 139 38

CONTRIBUTORS FOR THE DEBT.

MASSACHUSETTS.—Barre, D., Extra-cent-a-day, 5; Gloucester, two sisters, 110; No. Adams, E. M. H., 10; No. Billerica, Mrs. E. R. Gould, 12,	137 00
RHODE ISLAND.—Kingston, Herbert J. Wells,	50 00
CONNECTICUT.—Ivoryton, Mrs. J. E. Northrop, to const. HERSELF, H. M., 100; ———, "For H. S. C.," 100,	200 00
PENNSYLVANIA.—Ridgway, Mrs. C. B. Ruggles,	4 00
OHIO.—Cleveland, Euclid-av. Cong. ch., A. R. Brown, 5; do., Mary L. Fowler, 5; Hudson, Friends, 3,	13 00
	<hr/> 404 00

WILLIAM WHITE SMITH FUND.

Income for education of native preachers and teachers in Africa,	1,428 39
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MISSION SCHOLARSHIPS.

Income of Norton Hubbard scholarship for Ahmednagar Theological Seminary, 40; income of Norman T. Leonard scholarship for student in Eastern Turkey, 55; of the J. S. Judd Doshisha Scholarship Fund, for support of teachers in training pupils for native ministry, 25; of Hugh Miller scholarship, for Ahmednagar Theological Seminary, 82.28,	202 28
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ATTERBURY FUND.

Income for education of students in Theological Seminary, Tung-cho,	300 00
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HOLLIS MOORE MEMORIAL FUND.

Income for Pasumalai Seminary,	300 00
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FROM JAFFNA MEDICAL MISSION ENDOWMENT.

For part salary of Dr. and Mrs. T. B. Scott (of which 910.63 from General Fund),	1,190 63
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FROM WOMAN'S MEDICAL MISSION, JAFFNA.

For salaries Dr. Curr, Miss Young, and native assistants, to June 30, 1900,	788 60
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ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Brunswick, Friends, for work, care Miss C. E. Chittenden, 3.50; South Berwick, S., for printing press, Kusaie, 10,	13 50
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NEW HAMPSHIRE.—Newport, Mrs M. C. Gile, toward building, Ahmednagar,	450 00	HAWAIIAN ISLANDS.—Honolulu, Mrs. Mary Castle, for Doshisha University,	100 00
VERMONT.—Bridgewater Corners, ———, toward building, Al. nednagar, 50; Dorset, Cong. Ch., for work, care Rev. W. P. Clarke, 10; New Haven, Mrs. F. W. Nash, for work, Pasumalai, 10,	70 00	JAPAN.—Kobe, Kobe College, for pupil, care Miss C. E. Bush,	5 00
MASSACHUSETTS.—Boston, Mrs. Jenks, for work, care Dr. F. C. Wellman, 15; do., Friend, for do., 2; do., little friends, for do., 11.50; do., Friend, for Bible woman, care Dr. C. R. Hager, 20; do., Friends, by Rev. G. H. Gutterston, for Pasumalai College, 4; Lowell, Eliot ch., for work, care Miss C. Shattuck, 35.03; Northampton, Y. P. S. C. E. of Edwards ch. for work, care Mrs. A. G. Gulick, 10; South Acton, Mrs. Lothrop's Sab. sch. class, for work, care Miss C. Shattuck, 25; Springfield, Mrs. M. A. Warburton, for industrial work, care Dr. W. L. Thompson, 5; Winchendon, North Cong. ch., for use Miss E. M. Blakely, 5; ———, Friend, for native helper, care Rev. L. P. Peet, 25,	157 53	MISSION WORK FOR WOMEN.	
CONNECTICUT.—Abington, Y. P. S. C. E., for work, care Rev. W. L. Beard, 10; Ansonia, Rev. John Fred Graf, birthday thank-offering for use Miss J. L. Graf, 6.30,	16 30	From WOMAN'S BOARD OF MISSIONS. Miss Sarah Louise Day, Boston, <i>Treasurer.</i>	
NEW YORK.—Deansboro, Young Men's Bible Class, for native worker, care Rev. F. E. Jeffery, 21; Freeport, Friends, through Eugenie P. Kelley, for pupil, care Mrs. H. N. Barnum, 25; Sayville, Y. P. S. C. E. for native preacher in China, 12.50; Schenectady, Friends, for day school, care Miss C. E. Chittenden, 1.10; Sidney, Y. M. C. A., for student, Foochow College, 3.50,	63 10	For Testaments, care Miss Laura Mellen, 50 For Miss Maltbie's school work, 50 00 For pupil, care Mrs. C. C. Tracy, 26 40 For work, care Miss M. L. Daniels, 12 50—80 40	
NEW JERSEY.—East Orange, Y. P. S. C. E., for work, care Rev. F. E. Jeffery, 15; Glen Ridge, Cong. ch., Mrs. S. F. Campbell, for work, care Rev. J. P. Jones, 12.50,	27 50	From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR. Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer.</i>	
DISTRICT OF COLUMBIA.—Washington, Alice Onthank, for work, care Mrs. W. L. Curtis,	5 76	For use of Mrs. W. E. Hitchcock, 30 00 For Williams House, Shansi, 7 58 For Okayama Orphanage, 1 00 For use of Mrs. J. L. Coffing, 22 20 For use of Miss E. M. Swift, 45 75—106 53	
MISSOURI.—Springfield, Theo. Graf, for use of Miss J. L. Graf,	2 00	JEANNIE GRACE GREENOUGH CRAWFORD FUND.	
OHIO.—Cleveland, Olivet Cong. ch., Extra-cent-a-day, for use of Rev. C. S. Sanders, 10; Madison, Central Cong. ch., Ladies' Mis. Soc., for work, care Rev. H. Fairbank, 10; Oberlin, Rev. C. N. Pond, for industrial work, care Dr. W. L. Thompson, 5; Olmstead, A. W. Eldred, for use of Mrs. M. C. Sibley, 12.10,	37 10	Income for education of girls in Western Turkey mission schools, care of Rev. C. C. Tracy,	
ILLINOIS.—Chicago, Central Park ch. and Sab. sch., for work, care Dr. Geo. W. Harding, 27; do., Grace Cong. Sab. sch., J. A. Werner's class, for native preacher, care Rev. H. G. Bissell, 6.25; Englewood, Y. P. S. C. E. of North Cong. ch., for pupils, care Rev. C. C. Tracy, 37.60; Polo, Ind. Presb. Sab. sch., for work, care Rev. C. F. Gates, 25; Taylorville, Rev. Elias Thompson, for work, care Dr. W. L. Thompson, 5,	100 85	WILLIAMS AND ANDRUS SCHOLARSHIP. Income for pupils at Mardin, East Turkey,	
MICHIGAN.—Detroit, Primary class, Woodward-av. Cong. Sab. sch., for day school, care Miss C. E. Chittenden, 5; Flint, Friends, for student, Foochow College, 4.50; Monroe, Anna M. Ferris, for work, care Mrs. M. E. Bissell, 5,	14 50	THORNTON BIGELOW PENFIELD SCHOLARSHIP. Income for students in Pasumalai Seminary, India,	
MINNESOTA.—Minneapolis, Lora Hollister, for work, care Rev. W. L. Beard, 25; do., W. H. Norris, for work, care Rev. H. C. Hazen, 7.50,	32 50	THE DEACON GATES SCHOLARSHIP, MARDIN HIGH SCHOOL, TURKEY. For work, care Rev. C. F. Gates,	
IOWA.—Cedar Falls, Y. P. S. C. E., for organ for school, care Miss M. M. Haskell, 8.87; Des Moines, Maude M. Perry, for pupil, Marsovan, 27,	35 87	TURVANDA TOPALYAN SCHOLARSHIP. Income for education of worthy poor village girls, care Mrs. J. L. Coffing,	
CALIFORNIA.—San Francisco, Henry T. Oxnard, for Okayama Orphanage,	216 00	GORDON THEOLOGICAL SEMINARY, TUNG-CHO, CHINA. Income of endowment,	
COLORADO.—Flagler, Seibert Cong. Ch., for use of Rev. Henry Fairbank, 2; ———, Friend, for new building, Erzroom, 1,000,	1,002 00	BENJAMIN SCHNEIDER MEMORIAL FUND. Income for training preachers in Central Turkey, care Rev. A. Fuller, D. D.	
NEW MEXICO.—Dulce, Mission School, for building, care Rev. F. R. Bunker,	2 00	WILLIAMS HOSPITAL ENDOWMENT. Income,	
		C. F. GATES MARDIN HIGH SCHOOL SCHOLARSHIP. Income for scholarship in Mardin High School,	
		Donations received in August, 86,569 06 Legacies received in August, 43,142 98	
		2,986 06	
		129,712 04	
		Total from September 1, 1899, to August 31, 1900: Donations, \$564,763.95; Legacies, \$154,883.69 = \$719,647.64.	

TWENTIETH CENTURY FUND.

MASSACHUSETTS.—Andover, D., 4; Springfield, Wm. H. Haile, 100; West Boylston, 1st Cong. ch., 5,	109 00
NEW YORK.—New York, John H. Washburn,	100 00
ILLINOIS.—Chicago, Rev. G. S. F. Savage, D. D.	50 00
CALIFORNIA.—Nordhoff, A friend, 20;	45 00
Oakland, J. K. McLean, 25,	304 00

ADVANCE WORK, MICRONESIA.

MASSACHUSETTS.—East Northfield, Mrs. F. B. Caldwell, 2; do., Miss A. E. Gardner, 2; do., H. S. Stone, 5; do., through Mrs. A. G. Moody, 5,	14 00
RHODE ISLAND.—Providence, Frank E. Farnham,	10 00
CONNECTICUT.—Shelton, S. E. M. Brewster,	20 00
NEW YORK.—Brooklyn, Miss Fanny B. Cook, 1; Buffalo, Niagara-sq. Sab. sch., Miss Cook's class, 10; East Bloomfield, Cong. Sab. sch., 14; New York, DeWitt Memorial Mission Band, 8; Richmond Hill, Y. P. S. C. E., of Union ch., 10,	43 00
NEW JERSEY.—Upper Montclair, a little girl,	05
ILLINOIS.—Winnetka, Quincy L. Dowd,	50 00
	137 05

JAFFNA GENERAL MEDICAL MISSION.

MASSACHUSETTS.—Amesbury, Main-st. Cong. Sab. sch., 25; Winchester, Cong. ch., 400; Worcester, Cent. ch., 105; do., Hester A. Knowles, 150,	680 00
NEW YORK.—New York, Pilgrim Cong. Sab. sch., 34; do., Pilgrim Y. P. S. C. E., 25; do., Friend, through Miss Leitch, 25,	84 00
CANADA.—, Friends,	25 00
SCOTLAND.—Edinburgh, British friends, through G. C. Maclean, 60.88; do., do., 60.75,	121 63
	910 63

WOMAN'S MEDICAL MISSION, JAFFNA.

NEW HAMPSHIRE.—Dover, E. R. Brown, 50; Henniker, Jr. C. E. Soc., 5; Lisbon, Miss M. R. Cummings, 15; Manchester, Mrs. H. P. Huse, 10; New London, a friend, 2; New Market, T. H. Wiswall, 1; Newport, Cong. ch., 13.25; do., Cong. Sab. sch. & Y. P. S. C. E., 50; do., Jr. C. E. Soc., 10; do., Rev. M. T. Runnels, 10; —, a friend, 25,	191 25
VERMONT.—Newfane, Sarah R. Sage, 25; Stowe, Y. P. S. C. E., 5,	30 00
MASSACHUSETTS.—Arlington, Y. P. S. C. E., 20; do., Mrs. E. L. Parker, 25; Boston, Mrs. J. N. Fiske, 50; do., Mrs. H. M. Kent, 25; do., Mrs. F. J. Ward, 10; do., B. Axel Thunberg, 5; East Northfield, Mrs. F. B. Caldwell, 1; Fitchburg, F. B. Kingsbury, 1; Haverhill, S. W. Carleton, 5; Malden, Maplewood Y. P. S. C. E., 10; Newton Centre, Mrs. A. L. Forbush, 5; North Billerica, Mrs. E. R. Gould, 12.50; Springfield, North Cong. ch., 200; Wenham, Y. P. S. C. E., 12.50,	382 00
CONNECTICUT.—Fairfield, Benj. Betts, 25; Guilford, Infant Class, 1st Cong. Sab. sch., 6.80; Hartford, Y. P. S. C. E. of Farmington-av. Cong. ch., 45.65; Norwalk, Mrs. M. A. Curtis, 5; Wauregan, Y. P. S. C. E., 25,	107 45
NEW YORK.—Albany, a friend, 25; Brooklyn, Willoughby-av. Cong. Sab. sch., 75; do., Julius Davenport, 5; Clifton Springs,	

Dr. J. A. Sanders, 12.50; Johnsonville, Cong. ch., 25; do., Home & Foreign Miss'y Soc., 25; New Brighton, Mrs. M. E. Lillie, 25; New York City, Mrs. Samuel Mather, per the Misses Leitch, 50; do., Mrs. J. D. Bryant, per do., 25; do., H. R. Blanchard, per do., 2; do., Mrs. C. P. V. Lewis, per do., 1; do., Friend, per do., 80; do., Friends, per do., 68; do., Friends, per do., 25; do., Friends, per do., 12,	455 50
NEW JERSEY.—Ventnor, Mrs. L. E. S. Richards,	10 00
PENNSYLVANIA.—Germantown, by Rev. D. M. Stearns, 21; do., by do., 27.08; do., by do., 20.08; do., by do., 2.08; do., Friends, by do., 6; Lancaster, Miss A. M. Dale, 10; Philadelphia, Central Cong. ch., 123.59; do., Y. P. S. C. E. of do., 250; do., Virginia B. Harte, 5; Pittsburg, S. E. Gill, 36; Ridgway, Y. P. S. C. E. of 1st Cong. ch., 32.81,	532 64
MISSOURI.—Lowry City, Mrs. S. W. Sayles,	2 00
OHIO.—Cleveland, East Madison-av., Cong. ch., 5; do., Mrs. Alice B. Ranney, 25; do., Rev. H. C. Haydn, D. D., 10; College Hill, Mrs. T. S. Goodwin, 50,	90 00
MICHIGAN.—Carson City, Mrs. S. J. Smith, 5; Detroit, Canfield-av. Cong. Sab. sch. and Y. P. S. C. E., 15,	20 00
NEBRASKA.—Bladen, Isaac Millar,	55 00
CALIFORNIA.—San Jose, Kingdom Extension Soc. of 1st Cong. ch.,	20 00
COLORADO.—Denver, Y. P. S. C. E. of Plymouth ch.,	10 00
SOUTH DAKOTA.—Bard, Frank L. Gibson,	6 00
NEW BRUNSWICK.—St. Johns, William Kerr,	2 00
PRINCE EDWARD ISLAND.—Pinette, Friends,	4 00
CANADA.—Battleford, by Rev. J. H. Scott, 10; do., Mrs. J. H. Scott, 5,	15 00
SCOTLAND.—Alloa, A. P. F. Paton, 48.70; Edinburgh, British Friends through G. C. Maclean, 85.22,	133 92
—, Surgical Instruments ordered for Dr. Young,	70 00
	2,136 76
Balance on hand September 1, 1899,	507 00
	2,643 76
Less salaries Drs. Curr and Young, and other expenses,	2,275 67
	368 09

MISSIONARY HERALD FUND.

MAINE.—Hampden, Mrs. R. S. Curtis,	25 00
NEW HAMPSHIRE.—Candia, John P. French, 25; Portsmouth, Mrs. M. J. Lowd, 25,	50 00
VERMONT.—West Rutland, Frank A. Morse,	25 00
MASSACHUSETTS.—Andover, Mrs. G. W. Coburn, 25; Boston, Arthur S. Johnson, 25; Waltham, Daniel French, 20; Whitinsville, A. F. Whitin, 25,	95 00
CONNECTICUT.—Bridgeport, Mrs. H. N. Beardsley, 25; Burnside, Miss M. J. Elmore, 25; Kent, Mrs. C. S. Smith, 25; New London, Rev. James W. Bixler, 25; do., Mrs. J. N. Harris, 25; Waterbury, Robert Crane, M. D., 25,	150 00
NEW YORK.—Saratoga Springs, E. D. Selden,	25 00
NEW JERSEY.—Montclair, Rev. A. H. Bradford, 25; Newark, Mrs. J. H. Denison, 25; Trenton, John C. Smock, 25,	75 00
PENNSYLVANIA.—Athens, Sarah A. Perkins, 25; Philadelphia, Rev. Burdett Hart, 25,	50 00
IOWA.—New Hampton, H. Gurley,	25 00
CALIFORNIA.—Pomona, Mrs. S. E. Wheeler, 25; Poway, Helen Abernethy, 25,	50 00
	570 00

For Young People.

SOME NATIVE EVANGELISTS IN CENTRAL AFRICA.

BY REV. F. C. WELLMAN, M. D., KAMUNDONGO, BIHE.

ONE bright morning some two years ago, the writer seated himself at his desk (a Central African creation, by the way, but handy, and with drawers and pigeonholes galore) and was just about to be immersed in the usual routine business of the day, when a step sounded at the office door, and our



SOME OF THE EVANGELISTS AT KAMUNDONGO.

Lumbo Sawandi Kolembi Samuenyo Cinyuna

brother and co-worker, Mr. Sanders, appeared with a hearty "Good Morning." We were soon deep in conference about a matter we had often discussed before; and after a time a mischievous urchin, who was trying to harness the station kitten to my waste basket, was told: "Go and call Lumbo, Cinyuna, Kolembi, Sakamana, Samuenyo, Sawandi, and Elundula." Soon they all came trooping in; Lumbo, tall, broad-shouldered, and steady; Kolembi, sturdy, powerful, and frank; Sakamana, lithe, nervous, and eager; Cinyuna, small, dignified, and wearing his habitual introspective air; Sawandi, bright,

alert, and boyish; Samuenyo, phlegmatic, but so constant and dependable; and Elundula, short, a giant in strength, and very impulsive. They all seated themselves on the floor in a half circle about us, after the fashion of their people, and their dark eyes were very serious as they watched the kind face of Mr. Sanders while he told them of our hopes, prayers, and plans for them. He explained our inability to carry alone the gospel to the great mass of the 200,000 people about us. He assured them that we believed the time had come for them to take up the work of preaching to their own tribe the Words of Life.

Lumbo, Kolembi, and Sakamana now responded, speaking for all and promising their heartiest efforts in helping us to spread the Gospel among the Ovimbundu. Thus was formed the Kamundongo group of native evangelists. They immediately took up a course in homiletics and Bible study under the writer's tuition, at the same time preaching in the surrounding villages on certain days of the week.

At the villages their reception by the chiefs and common people was varied, and their accounts in reporting to us were picturesque. In some places they were received with contumely, and in others with honor and attention. They have preached the gospel to many souls who otherwise would never have heard it, and their work is only just begun.

Of the whole group perhaps Cinyuna and Kolembi have proved to be the most effective speakers. Cinyuna is a born orator. With an audience before him, his nostrils dilate, his eyes glow, and his strong voice rings out clarion-like over his hearers. Kolembi has the conversational style in speaking; he is logical and follows out well a continuous train of thought. Lumbo and Samuenyo are to be mentioned for their steadfastness, Sawandi for his unusual intellectual ability, and Sakamana for his serious and thoughtful nature. All speak well, and all have promise of great usefulness.

The direction of the evangelistic tours of these young men has from the first been the care of Mr. Sanders, and he has always wisely and efficiently guided their work. Mr. Sanders often accompanies them on their missionary tours, sharing with them the hardships of travel and the joys of telling to a people in their own tongue the gospel story. Since the writer's return to America, in 1899, many good reports of our evangelists have been received. Cituvika, of whom a short character sketch appeared in the *Missionary Herald* for July, 1899, has, during our absence from the field, joined the band and is working with them.

I have by me a sheaf of letters written me by these young servants of God. It has occurred to me that in no way can I better give a concrete idea of the personality of some of "our boys," as we affectionately call them, than by literally translating extracts from these letters. Samuenyo writes under the date of January, 1900:—

"Nala Ndotolo (my native name), who is far away from us. We are staying well and are with our work teaching the words (of God). The Christians here of the church are being good. Your letters came today. O, our father, we are glad if you are coming back to us. We pray that you and our Ndonga (Mrs. Wellman) may be well. Good-bye. Samuenyo."

Cituvika, who had just suffered bereavement in the death of his youngest child, writes: "Nala Ndotolo. I have just read your letter to me. But, O my father Ndotolo, you said 'Give greeting to my little grandchildren Jesse and Luke,' and your letter came Sunday and the week before your little



GROUP OF CHURCH MEMBERS AT KAMUNDONGO.

grandchild Luke died. I was with such heavy grief in my heart. And Nasiku (the little one's mother) was in grief thinking about it. In my heart it hurts too much. While you were here you doctored Luke when he was sick and he would get well. He could speak many things, and he never

disobeyed. If I said 'Bring this, or that,' if I spoke the name of it, he would bring it. We have only the Word of God left. It alone can comfort us in our hearts. So much strength Luke had that I did not think he would die right away. Mr. Sanders had much kindness for us in our trouble. O, you understood his sicknesses and you watched for them; if you had been here perhaps he would not have died. But perhaps he would. I am so perplexed. My father, I am Cituvika."

Sakamana, among other things, writes: "We hope you are coming back soon. Don't allow your friends in your country to persuade you to stay with them. We love you here, and there is so great need for you to guide us in teaching our people the words of Jesus. Write when you are coming back and we will run down to the coast to meet you with joy."

Lumbo and Kolembi, too, have written good letters, too long to quote



THE CHRISTIAN VILLAGE AT KAMUNDONGO. HOUSES OF THE EVANGELISTS.

here, telling of their work, their hopes as to carrying the gospel to the distant districts about them, and of their love for us, their teachers.

Such are the Kamundongo evangelists. They are so humble, so affectionate, and so simple that it is a continual pleasure to work with them.

Through the kindness of friends in America our evangelists receive living expenses during that part of the year which they devote entirely to Christian work. The remainder of the time they support themselves by the labor of their hands.

As I write these words I am on the eve of sailing en route for Central Africa, after a year's rest in this our beloved America. And as I close this paper I would ask the interest and prayers of each reader for this group of Central African Evangelists and for us who work hand in hand with them.

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